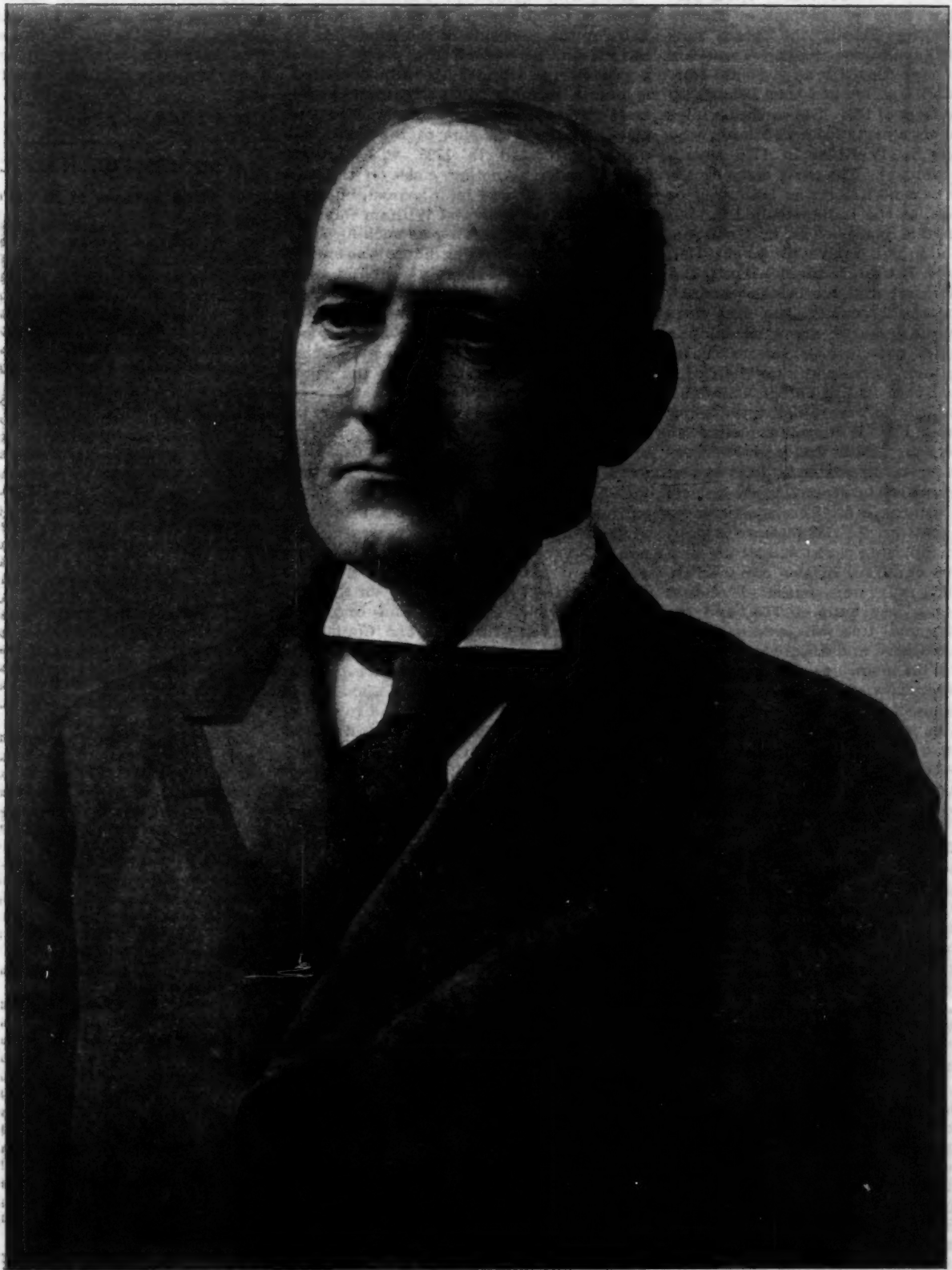


Zion's Herald

WEDNESDAY, JUNE 13, 1906



HON. SAMUEL WALKER McCALL

Member Congress 8th Massachusetts District

Commencement Day Orator, Boston University

The Field Secretary's Corner

SUNDAY, May 27, found me at Farmington and Wilton. Farmington is situated on the Sandy River — an ideal spot, surrounded by beautiful hills, in a sort of natural basin, probably some time the bed of a great lake. With broad belts of green intervals, and here and there glimpses of the river, winding and glistening like a silver thread, and Mount Blue, towering like a sentinel above them all, it is at this season of the year a charming spot. The early settlers who first came to Sandy River valley found a tribe of Indians at Messee Contee (herring place), the place now known as Farmington Falls. These are thought to have been a branch of the Norridgewock tribe which had been broken up by the massacre of 1724. The earliest whites were probably a party from Topsham, who came to the Sandy River in 1776 with a view to settlement. The party came up the Kennebec in canoes as far as Hallowell or Bombahook, as the Indians called it, then on foot to this place. The first settlers, however, did not arrive till about 1781, when Joseph Brown, Nathaniel Davis, and Stephen Titcomb and his brother Samuel, with their families, came. The first year these pioneers endured many hardships: their supplies were soon exhausted, bears broke into their stores and stole their provisions, and corn had to be carried to and from Winthrop to be ground, after being brought from Fort Western, Augusta. So great were their straits that potatoes were dug up after being planted, the eyes dug out and re-planted, the rest being eaten; and until the crops finally came in there was great distress. In 1782 there were eight families, comprising seventeen adults and twenty-two children, in the community, and a grist mill was built. The first framed house was built in 1790, and the first weekly mail line was established, in 1793, between here and Hallowell. In 1793 the name of the town, hitherto called Sandy River Lower Township, was changed to Farmington.

As we have seen in our previous accounts, Jesse Lee's first visit to Maine was in 1783, when he made a hurried reconnaissance of the field, visiting this section about the middle of October, and establishing a circuit on the Kennebec called the Readfield Circuit, embracing Readfield and all the surrounding country as far up as Strong. The result of this was the formation of societies in several of the towns of this region. Farmington was visited, Oct. 15, and he preached to a small company that evening. The next few days he visited New Sharon, Mount Vernon, Readfield, Winthrop, Monmouth and Hallowell. The following week he returned to Lynn, then the headquarters for New England Methodism, remaining there till January, 1794. He then returned for a second visit to Maine, again visiting Farmington and preaching on the Sabbath at Farmington Falls in a barn belonging to one Deacon Tufts. Lee's appointment that year was that of presiding elder, with a district comprising, nominally, all Massachusetts, New Hampshire, and Maine, but in reality all New England; while Philip Wager was appointed to Maine. Leaving Lynn in November, 1794, Lee soon reached the field visited the previous year. Wednesday, Nov. 26, he set out for Sandy River. His own journal says: "It was a lonesome road; at one place there was no house for seven miles." The weather was extremely cold, so that he was obliged to draw his mitten over the toe of his shoe to keep his toes from freezing. Thursday, Nov. 27, he

preached at Strong, or Middletown, as it was then called. Wednesday, Dec. 3 he rode through the woods to the mouth of the Sandy River. There was no path, and he had to follow the chops in the trees, through ten inches of snow. Soon after, he returned to Massachusetts, going again to Maine in April, 1795, for a third visit. In 1795 Enoch Mudge was appointed to the Readfield Circuit, with Lee as presiding elder.

Lee's first sermon in Farmington was preached in the tavern of Moses Starling, Esq., on the west side of the river. As we have seen, he visited the place several times later, and under his influence a considerable number of substantial people were gathered into the church. The first class, on the west side of the river, was probably formed in 1795, with Jotham Smith, leader. Another class on the east side of the river was later formed, but soon united with the first, and William Gay was appointed leader, serving as such for sixty years. In 1800 a meeting-house was erected at the Falls; it was cheaply built and never finished, and was finally suffered to go to decay. A union meeting house was built in 1826, and occupied by the Baptists and Methodists. In 1831 a brick meeting-house was built on the west side of the river, which, though unfavorably located, was the principal place of meeting for the Methodists for many years. Farmington appears in the Minutes for the first time as a separate charge in 1842. An unfortunate secession occurred that year, resulting in the formation of a Protestant Methodist Church, which, however, was not long lived. About this time, also, some prominent members, dissatisfied with the action of General Conference on the subject of slavery, withdrew and organized the "Wesleyan Church." The Conference of 1844, however, removed the grounds of discontent, and they soon returned to the church. Up to 1849 the Methodists of Farmington were mostly in the rural districts. At this time several influential members moved into the village, and under their counsel and support it was resolved to have a church edifice nearer the centre. Such was the opposition, however, that only by strategy were they able to secure a lot. A chapel was built in 1849, and as the extensive revivals that followed added to their numbers and strength, this was several times enlarged and improved. In 1877, under Rev. Charles Munger, a handsome church edifice was erected, which served as a home until the disastrous fire of 1886, which swept through the village, destroying three churches, ours among them. This was soon replaced by the commodious building in which they now worship. This church was the home of the late Mrs. Helen F. Beedy, so well known in W. C. T. U. work for many years.

Among other interesting calls I made were those on Mr. John Parsons and his good wife. Mr. Parsons, who for many years was an active worker in the church, is now in failing health, but the HERALD is ever a welcome visitor in his home. Mrs. Parsons has been a member of the Methodist Episcopal Church for sixty years. Mr. Roland York is another of the old members upon whom I called. Other honored names connected with the church are those of Mr. James Goodwin (now deceased), who for forty years served as sexton, and was greatly beloved. Mr. Benjamin Goodwin still lives, and is a valued worker. Mrs. Hunt, whose husband's grandfather

was a co worker with Jesse Lee, has in her possession a partial file of the *Zion's Herald and Wesleyan Journal* of 1850. I am now the proud possessor of several copies which she kindly gave me. Abel Stevens was then editor, and the paper was a large, four-page sheet, very different from the beautiful modern magazine which we now present.

An evening service three miles distant, and a canvass covering several miles on either side, are among the incidents connected with this visit. On this latter trip I was hospitably entertained in the home of Mr. Hanley Smith, for many years an official member in the church. Rev. J. A. Corey and his good wife made their home a very pleasant abiding-place for the weary itinerant. Where can we find a hospitality like that of the Methodist parsonage? Mr. Corey is now in his fifth year of this pastorate.

F. H. MORGAN.

36 Bromfield St., Boston.

A SUCCESSFUL HALF-CENTURY

New Methods of an Old Firm

In these days of rapid business changes it is unusual to find a firm which has been in operation continuously for 50 years and all that time operating successfully. It is claimed that 95 per cent. of all business enterprises sooner or later fail. It is therefore all the more remarkable to find right here in the West a firm which has been in operation for half a century and whose business has gained steadily from year to year.

We refer to the Williams Organ and Piano Company of Chicago, makers of Epworth Pianos and Organs. They are celebrating this year as their half century jubilee and to signalize it are out with an announcement calling attention to their special plan of selling their pianos and organs. Our readers know that purchasers of musical instruments are generally several times removed from the factory. There is no special reason why this should be so — it is simply a condition which has been handed down for many years. Usually the factory sells its output to jobbers who appoint general agents in various cities or States. These general agents have traveling salesmen and canvassers who do the actual selling to the consumer. All these men must be supported out of the gross profits and that is the reason why pianos and organs are so expensive.

Now the Williams people cut out these middle expenses by dealing directly with the individual buyer. These buyers are so well pleased with the beauty of the workmanship and the sweetness of the tone of these Epworth Pianos and Organs that they gladly show them to their music loving friends, who write to the manufacturers for their factory prices and terms after having seen and tried the instruments for themselves. From the remarkably high and distinguished endorsements the Epworth instruments receive, we must believe that these instruments are of unusual high quality and must be especially well made both as regards tone and durability.

The Williams people are honorable business men who have not only built up a big business, but a fine reputation for themselves. Their announcement appears elsewhere in this issue, in which they offer to any reader of this paper a free copy of their beautiful Epworth piano book and full particulars of their special sample piano offer. Anyone who is thinking of buying a new instrument, either piano or organ, will certainly find it worth while to write the Williams people at once. Please turn to their announcement elsewhere, as it is interesting reading, and after doing so, write as suggested, mentioning this publication.

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Problems Before the French Parliament

THE new French Parliament should be able to proceed with the program of legislation without delay, as the Republican "Bloc" has been returned to the Chamber in overwhelming strength, having gained 120 votes in a division over the former Chamber, and now has little short of a three-fourths majority. The Republican program, in addition to maintaining the now established policy of separation of Church and State, comprises a graduated income tax, old age pensions, and the continuance of the *entente cordiale* with Great Britain. There is reason to believe that the French Catholic leaders have made up their minds to accept the Separation Law as an accomplished fact, and to advise the formation of the Public Worship Association in accordance therewith. These prelates can hardly do otherwise, as the outcome of the recent plebiscite on the subject was the returning of more than two-thirds majority in favor of ratifying and maintaining the Separation Law. As there are only about 75 out-and-out Socialists in the Chamber, the other questions referred to are likely to be fairly considered, in a way that will assist legislative progress and general prosperity.

Women and Libraries

THE problem of the library in America includes the important but by no means settled question of how to induce the men to patronize the libraries. The charge that libraries as well as public schools in the United States are becoming effeminized to the exclusion of men, has been freely made by foreign critics. Some color is lent to this idea by the experience of the famous Astor Library in New York, where the number of women readers far outnumbers the men, except in the periodical room. There, and in the Jewish department, few women and many men are daily observed. In the main room of the library, on the other hand, women, young and old, are found, their tables piled with books, reading and taking notes. The same condition of affairs exists in most of the branch libraries, except on the East Side, where the most

assiduous reader is the boy from fourteen to eighteen. Among the causes accounting for this condition of affairs Edward A. Birge, president of the Wisconsin Library Association, enumerates the following: The recent acquisition by women of large opportunities for the cultivation of the intellectual life; their natural conservatism, to which the traditional use of books as a means of culture appeals more than it does to men; the money-making motive, since hundreds of women in part earn their livelihood by looking up data for teachers, historians, and investigators; and the impulse to gather materials for club papers or magazine articles. But women have hardly as yet begun to use books in directions connected with their trade or profession. In general, women read for culture, men do not read at all. The result is a distinct limitation of the efficiency of the library. The problem appears to be to find means to induce wage-earning men, craftsmen and workers in trades to patronize the library in the interests of their own advancement in position and culture.

America's Trade with Africa

THE trade of the United States with Africa in the fiscal year 1905 aggregated about \$30,000,000 — the smallest total since 1900. The commerce of this country with Africa in 1903 reached \$51,000,000, its highest level. Importations from Africa in 1905 were valued at \$11,333,000, while exports to Africa in 1905 aggregated \$18,500,000 against \$24,250,000 in 1904, and \$7,000,000 in 1895. The decrease of our exports to Africa is, however, but a reflection of the reduction in its general imports since 1903, importations into the Cape of Good Hope, the chief commercial section, having decreased from \$164,000,000 in 1903 to \$94,000,000 in 1905. A noteworthy feature of our imports is the absence of diamonds, despite the fact that South Africa is the greatest diamond producer in the world, this anomaly being accounted for by the fact that practically the entire diamond output is shipped direct to Great Britain or to the Netherlands, the chief centre of the diamond-cutting industry, and reshipped thence to various countries. The imports into Africa were chiefly manufactures, and the exports chiefly diamonds, rubber, gums, wool, ostrich feathers, hair, hides and skins, ivory, Egyptian cotton, vegetables, coffee, cacao, palm oil, spices and woods.

Norway's Commercial Marine

NORWAY has been attracting a considerable amount of attention of late, by reason of political changes taking place there, but it is not so generally known that she is steadily creating a vast commercial marine in advance of

trade sufficient to occupy it, while at the same time reaching out, through her consular system and in other ways, for the trade to keep her ships busy. The Norwegians, like the Greeks, are natural sailors; but, unlike the Greeks, they show a commercial enterprise which dares to invade the markets of the world. The entire foreign trade of Norway amounts to scarcely \$130,000,000 a year, yet her mercantile marine is the fourth largest in the world, exceeding the marine establishments of either France or Italy. Omitting Great Britain, which is in a class by itself, with about 50 per cent. of the world's mercantile fleets, Germany and America are the only countries which surpass Norway. Of the 17,644,105 non-British tonnage of the world Norway has 1,776,218, or more than ten per cent. A large part of this fleet is engaged in trade that naturally should be conducted under the American flag. It is, as has been justly remarked, a strange reflection upon our practical application of the Monroe Doctrine, that we should depend upon European Powers to carry goods and passengers between the United States and Central and South America.

Visitors to America

WHILE the great volume of travel now is eastward, the fact should not be lost sight of that there has been a considerable addition to the Europeans who annually visit the United States. The transatlantic voyage is growing more popular among Europeans, who are tempted to the trip by the luxurious accommodations offered by such superb vessels as the new "Kaiserin Augusta Victoria," which recently reached New York on her maiden trip, and which, in addition to all the usual features of ships of her improved class, has also a palm garden, a florist shop, and a large conservatory with playing fountains. In every large American city it is common now to find travelers from many Old World countries. The representatives of foreign business houses are anxious to learn all they can about American commercial and manufacturing methods. Last year between 2,000 and 2,500 Germans came as first class passengers, while more than 3,500 came in the second cabins. These travelers are keen observers, and are sure to return home with knowledge they can use in some important line of trade. The Britishers have always visited America more than any other nationality, and last year about 7,500 of them traveled first class to the United States. This practice of visiting America for trade purposes or for pleasure is beneficial to all countries, and will foster and strengthen trade relations, while correcting many a false impression which one

nationality is apt to entertain regarding a little-known rival.

Radical Bryan Revival

MR. BRYAN is one of those men who do not drop out of sight. Even while touring the world he was almost within telephonic connection with American public opinion. Just at present there appears to be a distinct Bryan revival, supported not only by Governor Folk, but also by that staunch gold Democrat, ex-Governor David R. Francis. Mr. Bryan's grip upon the Democratic Party is not due merely negatively to the failure of Judge Parker's candidacy, but is to be ascribed to two factors—the terroristic effect of Mr. Hearst upon the conservative and moderate sections of the party, and the stimulative influence of President Roosevelt's example, who, in his aggressive attitude toward trusts, plutocrats and packers, is only doing what Mr. Bryan would have been expected to do had he been elected President. The real socialists are suspicious of Mr. Hearst, whom they do not consider to be one of their kind, and the undeniable preference of the conservative Democrats for Mr. Bryan is due to a recognition of the latter as the much abler, safer and maturer man. The country, moreover, appears to like what Mr. Roosevelt has done, and the Bryanized Democrats would like the chance to make a little political capital on their own account in a similar way. The Bryan revival may, therefore, be described as a revival of a measured and chastened radicalism, which has both learned wisdom from the castigations of recent presidential campaigns and been stimulated by the aggressive populistic actions of the candidate who has emerged triumphant from the most recent of those hard-fought contests.

Supplementary Meat Report

PRESIDENT ROOSEVELT forwarded to the House Committee on Agriculture last Friday, on request, the report made to him by a committee of the Department of Agriculture regarding conditions in the Chicago meat-packing houses. In a letter accompanying the report the President points out that there is no conflict in substance between the Neill-Reynolds report and that of the Agricultural Department experts. The President quotes a letter from a competent witness in Chicago to the effect that the packers are manifesting a haste to clean up, repair, and introduce reforms, which would be "amusing if it were not so nearly tragic." President Roosevelt declares that his investigations have not yet been completed, but that enough has developed to call for an immediate, thorough-going, and radical enlargement of the powers of the Government in inspecting all meats which enter into interstate and foreign commerce. It is to be regretted that the faults and failures of the packers who have permitted these abuses to continue will bring discredit and damage upon the innocent stock growers and farmers of the country. The Government's experts, Messrs. Neill and Reynolds, have been treated with scant courtesy by the House Committee, of which

James W. Wadsworth is chairman, and representatives of the packers are growing wiathful as the process of investigation proceeds. It is, however, preferable that the packers should lose their tempers rather than that the people should lose their lives.

American Medical Association

BOSTON has had the honor, the past week, of entertaining the American Medical Association and a number of allied organizations. The 57th annual session of the Association was opened in Mechanics Hall, on June 5, in the presence of a distinguished gathering of physicians from all over America and Canada and many celebrities from foreign countries. Dr. Edward Everett Hale offered prayer; Governor Guild, on behalf of the Commonwealth, and Mayor Fitzgerald for Boston, welcomed the doctors; President Elliot praised the contributions of physicians to the public health; and an optimistic address was delivered by Dr. William J. Mayo, who dealt with numerous phases of the life of the medical profession. While in his individual capacity the medical man has not been found wanting, collectively the members of the profession do not have the influence which might be expected. Diffusion of knowledge, said Dr. Mayo, is minimizing the "great white plague," though ignorant men are yet impeding the passage of many needed legislative acts. Dr. Mayo denounced the crying evil of giving commissions—or, in other words, the selling of the confidence which the patient has in his practitioner to some specialist who will divide the fee in return for reference of the case. In the sectional meetings the evil effects of alcohol were emphasized; the problem of disinfection was discussed; medical advances were detailed; diseases of nerves and mind and various special topics in pathology, physiology and therapeutics were treated, and patent medicine nostrums were criticised—secrecy in drugs being denounced as intolerable. The "bad beef" evils were thoroughly exploited, and resolutions were adopted condemning the "revolting methods" revealed as existing in connection with the preparation of meat for American and foreign markets, and, in general, adulterated foods and impure drugs. The American Medical Association has an affiliated membership of 60,000 physicians. It was organized in Philadelphia in 1847, and has met in Boston before in 1849 and 1865. Dr. Joseph D. Bryant was elected president, and will have charge of the next convention of the Association, which will be held at Atlantic City, New Jersey.

Congo Museum in Belgium

UNDER the inspiration of King Leopold, in 1878, a "Committee of Study of the Upper Congo" was organized in Belgium, which in time became the "International Association of the Congo." The Museum now stands as an artistic achievement with anthropological interests in connection, because of the sculpture which represents the activity of the people of the Congo State and because of the native art displayed. Groups of figures representing the work of Belgium sculptors portray with great liveliness

and fidelity the physical traits, tattooings, hair dressings, attitudes, etc., of the natives of the Congo. The subjects of the groups are carriers, a native chief in costume, canoeemen with fishing outfit, Sangolancers, a Batetela protecting his wife against an Arab, Zappo Zap smiths, a household scene, and native musicians. A large amount of detail is carefully worked into each group. The musicians are pictured playing a long trumpet made from an elephant's tusk, a curious lyre, and a xylophone, while a boy blows on a reed pipe. Thus art is made to assist the study, at long range, of anthropology. A significant omission from the group is any representation of a Belgian official cutting off the hand of an offending native or otherwise maltreating him!

WHAT OF CHRISTIAN SCIENCE?

BOSTON, during the past week, has had an object lesson not easily forgotten, and quite well worth meditation. The hosts of Christian Science, popularly estimated at 30,000, have swarmed to this Mecca of their faith, not only from all parts of the country, but from foreign lands. A few with titles from England, and some judges from the West, have added distinction to the gathering. But the great mass have been those from the common walks of life, drawn into the Scientist ranks, in the main, from the healing believed to be obtained through it, either for themselves or their friends. The dedication of the new two-million dollar temple of stone on Falmouth Street in the Back Bay was the lodestone that drew them at this time to our city—this, and the annual communion of the mother church, scheduled to surpass all former incidents of this sort.

In the interest of our readers we mingled with the immense throng of worshippers last Sunday afternoon, and found a good seat in the vast temple at the three o'clock service. What did we see and hear? We saw an auditorium, under the truly noble dome, scarcely to be equaled in this country. It is profoundly impressive. Its mammoth proportions, its loftiness and airiness, its severe simplicity, its chaste decoration, its lightness and brightness, its strength and solidity, its white purity, its rich massiveness, its comfortable seats, its colossal organ, satisfy the esthetic sense, amaze the mind, and conduce to worship. One can easily believe that, with its lofty, capacious galleries on three sides, tier above tier. It seats over five thousand people. And the voices of the readers, clear, penetrating, carefully articulated—so carefully studied have been the acoustic properties and proportions—evidently reached the remotest hearer.

What of the Service?

There were a dozen or more numbers. After a voluntary on the grand organ—one of the very finest in the world, 72 stops, 4538 pipes, and all possible combinations—came a hymn from the Christian Science Hymnal (a hymnal largely composed of the universal favorites of the Christian Church, but with a considerable sprinkling of special pieces), "Shepherd, Show me How to Go," written by Mrs. Eddy; then a Scripture selection from Daut. 26; next a season of silent prayer, followed by the audible repetition of the Lord's Prayer in concert. Here came the first startling innovation to the ordinary church attendant. After each clause of the prayer as it was repeated by the congregation, came, interpolated, its Scripture interpretation as found in the Christian Science text-book.

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NEW ENGLAND DEACONESS HOSPITAL

Its Origin, Mission, Service

A LARGE group of prominent laymen were the guests of the executive committee of the New England Deaconess Association at the dinner at Young's Hotel, Thursday evening, May 31. It was a very pleasant social occasion, at which Dr. C. C. Bragdon, vice-president of the Association, presided. The toasts were in the form of ten-minute addresses on deaconess work, beginning with its origin, and ending with an account of the exceedingly practical and useful things being done by the deaconesses of this organization, of whom there are forty. Dr. Bragdon, in welcoming the guests, spoke briefly of the desire all philanthropists have to see their money for the poor going to the poor — to the spot where help is needed, without great deduction for handling, and said: "I pronounce the loss in handling of money given to deaconesses not over $\frac{1}{2}$ per cent. In no way can money get so completely to the spot as through the hands of these unsalaried, intelligent, self-giving workers along the line of Christ's life." The incident of the little girl who put her hand into that of a passing deaconess, and said, "You are my Miss Chisholm; I know you by your bonnet," was used to illustrate the strong hold the deaconess uniform has obtained upon the love of those whom they help.

"We want you to know what we are doing, and how we are doing it. We want the opinion of you successful business men upon our methods; your advice as to how to do our work better, and your sympathy in the cause, of which we are sure, when you know it as you will by the presentation coming to you tonight. That presentation will be of only one phase of the work — the Hospital — that splendid opening for close to helping which appeals to all hearts and commends itself to all minds regardless of denominational lines."

The speakers were Rev. Franklin Hamilton, D. D., Dr. Edward Reynolds, ex-Gov. John L. Bates, Mr. Clarence W. Williams, Mr. Henry D. Degen, and Mr. T. A. Hildreth. The addresses were very interesting, and we wish we could give them in full; but the following are excerpts therefrom.

Dr. Hamilton gave the first of the addresses. He spoke on "Deaconesses in the Early Church," saying, in part:

"Many imagine that this deaconess idea is something new. Nothing of the kind. In the very beginnings of the church the deaconess movement played a vital rôle. By the middle of the third century there were many deaconesses not only in Rome, but also in Constantinople, Antioch, and other Christian centres. The first deaconess mentioned in the Gospel record is Phœbe.

"From the first deaconesses the usefulness and influence of the organization increased steadily throughout the unstained years of early Christianity. The first deaconesses, like the deacons, were ordained. They came from all classes of society. A deaconess of the Western Church, Rade-gund, before her consecration, was the Queen of Neustria. During the Trajan persecution, Pliny describes the torture of two deaconesses who had been maidservants. At first only widows, women of fifty and

sixty years, thus were consecrated as ministers of the church. It was a monstrous thing, thought Tertullian, when, in his time, a certain young virgin was made a deaconess. The most famous, perhaps, of all the early deaconesses was Olympias, a young widow ordained in her youth.

"The duties of these holy women who thus helped to shape primitive Christianity were multiform. They assisted in the baptism and instruction of women. They visited the sick and distressed. They were especially successful in their ministry to the martyrs. They were keepers of the holy gates. They regulated the behavior of the women.

"The reinstitution of the order of deaconesses is simply a return to the methods of the primitive church. The hope of the church today lies in its ability to bring men back to the ethical and spiritual practices of early Christianity. To this end the church possesses no instrument more potent, perhaps, than the order of deaconesses. Through this organization of the 'Virgins of God,' brought back in all its elemental human appeal, and in all the wooing tenderness of woman's nursing, sympathy and prayers, the souls of men, despite themselves, will leap to accept and to exalt the holy apostolic Christ-dream of the church."

Dr. Edward Reynolds has been a long-time friend of the Deaconess Hospital, and his address excited a good deal of enthusiasm. He said, among other things:

"I have always noted two facts in connection with the Deaconess Hospital — one its extraordinary economy. After a somewhat varied experience I would say it has always been a marvel to me how the Deaconess Hospital could get along on the expenses that have been quoted to me, when we consider the very low price it has charged its patients — those of them who could pay — and that it has supported a certain number of patients who were unable to pay. I have listened with great interest to the expense figures given tonight, and I cannot see how they do it, more especially as patients have frequently told me, and as I have observed on several occasions when I have been detained there, that the food is exceptionally good, comparing favorably with any hospital I know. I am sure economy is the most marked feature of its management.

"I am also greatly impressed with the spirit of the nursing. I was so struck with it, that when I was in the management of the very large outdoor department of the Lying-in Hospital, where we took care of some 2,500 women a year, I succeeded in obtaining the services of two of the visiting deaconesses for this work, believing that their ministrations among the poor would be more sympathetic, more useful, than any other I could obtain.

"I have had a great many patients in the Deaconess Hospital. I have never had a patient who left it without having been pleased with it, and without having felt its friendly and personal atmosphere in a most marked degree.

"I think the nursing has been good from a technical point of view. Nothing is above criticism, and I would not say, from a technical point of view, this has been; but it has been good, and from a personal point of view it has been the best I have ever known. I have never had patients do any better in any place, and I think not as well, and I have seen many desperate cases dragged through by the exceeding devotion of the nurses in that Hospital, by their determination that patients should live and that they should not suffer unnecessarily, no matter what the personal exertion

to them might be. I cannot speak too highly of the nursing in this Hospital. I believe it makes a great difference to patients.

"No institution in this world can hold its excellence and stand still. The law of existence is growth, and the Deaconess Hospital, if it is to maintain its high standard, must grow. I do not think we need more hospitals unless they can fill a special field. I think the Deaconess Hospital does fill a special want, and I hope, as it grows, it is going to claim what seems to me to be its special field.

"There are great numbers of men and women — especially women — in the community who occupy a peculiarly difficult position, in that they have not the money to command luxuries, they have not the means to command all that their condition demands, yet have a refinement and delicacy of organization which makes the necessarily crude methods of the large hospitals positive suffering to them, and puts them under conditions in which they are not likely to do well nor to recover as rapidly as they otherwise would. The Deaconess Hospital cares for such patients as does no other hospital of this city, giving them good accommodation and first class care at moderate prices, and, when necessity impels, for little or nothing; giving them the same tender and loving care that they would get in their own homes in addition to the technical care which they could not get in their own homes.

"If I should be asked what might be the future of the Deaconess Hospital, I should say it is very bright. There is a very large class who have delicacy and refinement, and can pay a little but cannot pay much, to whom the Deaconess Hospital is unapproached in ministering, and should remain so; and, to the credit of the medical profession, it can be said that you will never have difficulty in commanding the best attendance for patients who are able to pay such a sum as will enable you to give them such comforts and have nothing left to pay beyond, who need to have the personal kindness, the sympathy and understanding of their needs and worries, which they do not get in other places.

"I have always felt the greatest interest in the Deaconess Hospital; I have always felt it was a privilege to do anything I could to further its interest; and I want to say here and now that if the opportunity arises in which, with reasonable regard to my other interests and duties, I can do anything for the Deaconess Hospital, I wish to be counted upon as ready to do it in admiration of the good work you have done."

Mr. Clarence W. Williams, for eight years chief engineer of the Massachusetts General Hospital, and now of a firm of sanitary engineers in Boston, among other things, said:

"The criticisms I have made of the plans of the proposed new Deaconess Hospital were that they were thorough, and, from my point of view, excellent. I am convinced that this little hospital you are erecting is certainly first class in every sense of the word, and the material that is going into it is, in my opinion, of the best. You are building the best, and you are getting it at an exceedingly low figure all the way through, and the men who are doing the work are very thorough. The building is well adapted to its purpose, and, I believe, will result in such a demand that in ten years from now you will see the whole of that plan erected. You are building well. You have good light and air and a good ventilating system and it is one of the most

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OUR UNIVERSITY

THE ordinary every-day work of Boston University is carried on so quietly that it is only in connection with the occasional public anniversaries that the general community acquires anything like an adequate conception of the real greatness of this institution.

The recent Commencement exercises afforded an opportunity of forming an estimate of the position which this University now occupies in the educational system of the State of Massachusetts. The various exercises of Commencement week were attended by more than three thousand persons. On several occasions large bodies of alumni were simultaneously in session in different parts of the city at the various professional schools. The number of graduates this year was 271 — a number greater than the total attendance of students at many American colleges.

The last year has been one of progress and development. While no large additions to the endowment fund have been reported, and few changes have occurred in the executive and administrative staff, the year has been notable for the efficient utilization of present resources and a quiet, steady expansion in all the departments of the University.

The School of Theology has recently been cited by a leading American newspaper as one of three American theological schools which show a growth in attendance in the face of a general decline in the enrollment of the theological schools of this country.

The School of Law has been completely reorganized under the administration of Dean Melville M. Bigelow, and it effectively maintains its prestige as one of the great law schools of America.

The School of Medicine has an equipment which in extent of material and in abundance of clinical facilities has few equals in this country. The recent award of medals at Portland, Oregon, and at St. Louis is significant of the estimation in which this department of the University is held by the members of the medical profession.

The College of Liberal Arts has an enviable record for the number of trained men and women which it has sent out into the world. While its graduates are found in all walks of private and public life, they have done especially effective work in the educational field, both in America and in other countries. In Porto Rico and in the Philippine Islands many of the leading positions in the newly-organized educational systems are held by graduates of Boston University. The establishment of the new department of Natural Sciences is one of the most important actions of President Huntington's administration. The number of students in this newly-established department is so great that this action may be regarded as an epoch in the history of the College of Liberal Arts. The department of Music, which began its work a year or two ago, shows a rate of growth that will ultimately enable the institution to take its place among the other large universities which have a well-equipped department for instruction in the theory of music.

While each of the great departments of the University has its distinguishing fea-

ture, the University as a whole has an individuality no less marked. In a certain sense Boston University is in competition with the other colleges of New England. In a higher sense, however, this institution is not a rival of any existing college or university. The nature and location of Boston University are such that in some of the departments, at least, the majority of the students of those departments could never have enjoyed a college training were Boston University not in existence. In establishing the University in the heart of Boston, in admitting both women and men to all its privileges, and in making generous pecuniary provision for talented youths whose ambition for a college education is hampered by lack of means, the founders of the University have put the community under an obligation which will be more and more appreciated with the lapse of years.

The administration of Boston University has from the beginning been notable for the skillful use which has been made of financial resources which have never been adequate to the urgent needs of the institution. Large and generous gifts have been received, and the record of the sacrifices which the graduates and patrons

of the institution have made to supply the means for carrying on the work, forms one of the brightest chapters in its records. An endowment fund has, in this way, been accumulated, but it is still inadequate to the growing needs of this vigorous young institution. Those whose work brings them into contact with its inner life are convinced that the patronage of Boston University will for years be limited only by the enforced limitation of its facilities for instruction. Each enlargement of its equipment has invariably been followed by an influx of students that has at once created additional needs. When it becomes generally realized that the peculiar location and genius of this institution bring a university training, under Christian auspices, within the reach of hundreds of eager young men and women who would otherwise be compelled to relinquish their cherished hope of a broad and thorough education, the claims which this institution puts forth for prompt and liberal assistance in its efforts to perform the arduous task which its very success has entailed, will be amply and substantially recognized by the broad-minded, philanthropic men and women of the commonwealth of Massachusetts.

Augustine Birrell on Whitefield

THE founder and apostle of the church known as Whitefield's on Tottenham Court road, in London, has been honored by having a white bust, admirably executed by Fred Pegram, unveiled in that ancient edifice. On the occasion of the 150th anniversary of the founding



GEORGE WHITEFIELD.

of the church, May 13, Augustine Birrell, than whom no man living has a more intimate acquaintance with eighteenth-century literature, in presence of a distinguished company spoke with eloquence and feeling on Whitefield. Mr. Birrell is at his best when discoursing of religious leaders, because his heart beats in unison with theirs. Whitefield could not have had a worthier interpreter, and the man who said that ancient canons must be so interpreted as not to injure the liberties of the people would have clasped hands with the man who is seeking to free Eng-

land from the rule of the priest in education.

Critics may find fault with Whitefield's mannerisms, but, said Mr. Birrell, "he called his congregation to repent, not to repose." He kept his people awake by "preaching like a lion." Mentioning the fact that Whitefield expressed no detestation of slavery, Mr. Birrell said: "While it is right that we should cultivate humanitarianism to the very utmost, we must remember that religion is in the main concerned with the life to come, and it was not altogether a disadvantage to Whitefield and Wesley that they cared chiefly to fit the souls of men for eternity." While Mr. Birrell characterized Toplady's volumes of theology as books containing "in undiluted form the blackest Calvinism" of the eighteenth century, he pointed out that Toplady's great hymn transcends all denominational difference, and unites Roman Catholics, Anglicans, and Dissenters "in one concord of sacred melody." Whitefield's generous kindness was shown by the fact that he made a bequest of mourning rings to John and Charles Wesley as a token of his "indestructible union with them in heart and spirit, notwithstanding differences of judgment on some particular points of doctrine."

Mr. Birrell closed his address by reading the passage of Whitefield which he himself most loves — from the preface written for an edition of John Bunyan, wherein Whitefield commends Bunyan for his catholic spirit, and says that "if, like him, we were more deeply and experimentally baptized into the benign and gracious influences of the blessed Spirit, we should be less baptized into the waters of strife about circumstantial and non-essentials. For being thereby rooted and grounded in the love of God, we should . . . have but one grand, laudable, disin-

terested strife, namely, who should live, preach and exalt the everloving, altogether lovely Jesus most."

Mr. Birrell in his address happily linked Whitefield with many of the leading personages of his day. In the large green-baize pew of Lady Huntingdon personages of the highest social rank sometimes listened to the sacred orator. As Whitefield on one occasion described the perilous approach of a blind person to a precipice, Lord Chesterfield, to the astonishment of the congregation, cried in horror: "Great Heaven! he is gone." Horace Walpole heard Whitefield preach, and Bolingbroke, after listening to a discourse, condescended to assure Whitefield "that he had done great justice to the Divine attributes." Hume was another admirer, and said that it was worth going twenty miles to hear Whitefield preach. Whitefield was a most extraordinary character, and no man of his times was more eloquent or more honored of God in Christian service. He was prominent in whirlwind revivals in America, and it is proper that he should have received burial in Newburyport.

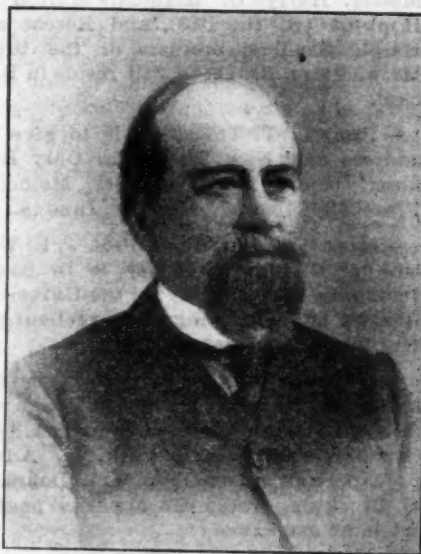
"Genius for Doing Things" :

WE noticed briefly, in a recent issue, the decease of our highly-esteemed friend, Harrison Haley, of Dover, N. H. The record of his life and his prevailing characteristics contain lessons which require more extended consideration. More than any person we have ever known, he possessed the "genius for doing things," or for "bringing things to pass"—phrases familiarly used as the highest commendation by men of achievement in characterizing those who succeed. These expressive terms are strikingly illustrated on every hand and in every calling. While one business or professional man is explaining why he fails, another is tremendously and cheerfully busy, with no better opportunities, making a distinct success. Perhaps there is no sphere in life in which this fundamental fact is more forcefully illustrated than in the ministry. One minister succeeds while another, with equal abilities, better training, and as good a parish, fails. The first "brings things to pass;" the second uses his time in telling why he fails.

Harrison Haley brought things to pass, but never boasted about it. He was the most public-spirited citizen of the city in which he spent his long life, and contributed more than any other man to secure public improvements that have proved an unspeakable blessing to the people. He was absolutely unselfish in his motives, and never received any financial gain. He had the ability to inspire others to do what he believed should be done. His schemes came to him, burst upon him, with full revelation of "ways and means" for consummating them. Standing in the bank with him twenty years ago, he told the writer that soon the electric car would be passing through the streets of Dover. That does not seem a strange prophecy now, but it was then, and some people smiled as they said of the enterprise: "That is one of Harrison Haley's dreams." He was a dreamer, but most of his dreams proved to be prophecies which came to pass. On every side in his own city one is made glad by public improvements which he inaugurated. St. John's Church, that magnificent structure with the beautiful audience room and its chime of bells, was

largely the result of his creative and executive ability.

He was a profoundly religious man, though he never talked much about it, in conventional terms, in religious meetings, or elsewhere. He had a genius for helping and sustaining his minister. His nature, always optimistic, hopeful, and often jocular in the best sense, rendered him indispensable to his pastor. He never gave his minister any doses of pessimism, but always good cheer and hope. He knew just how, when his pastor was "Mondayish," or burdened, or somebody had needlessly wounded him, to come to his relief. He could administer allopathic doses of sunshine and never exhaust himself, hence his pastor always welcomed his presence, and never crossed the street or went around the corner to avoid him, as some ministers are justified in doing, to escape members of the church who are always ready to pour out woes and grievances. Henry Ward Beecher said that he was "willing to look at the sore leg of a man once, but he did not



THE LATE HARRISON HALEY

want it exhibited to him every day." Harrison Haley had no woes or blemishes to exhibit to his pastors; he was always cheery, sunny, and contagiously hopeful. To show the appreciation in which he was held in the community, it is only necessary to say that at his funeral in the church on a week day the large audience-room was well filled. Tears flowed freely, too, as the chime of bells which he made possible played "Beulah Land," "Shall we Gather at the River," and "In the Sweet By-and-by."

But there is a phase of this man's life, fully known to the writer, but too sacred to be told here, that may be mentioned to show what a royal soul he was. There is left to mourn for him an invalid wife, What hallowed memories are left her—for he was an ideal husband. An invalid for over a quarter of a century, she learned thereby how it was possible for a husband always to be a lover, and to grow in tenderness and devotion as the years rolled on.

Great, grand, simple man, with a genius for doing things, the church's best helper and an incomparable friend, he will live on in what he was and in what he did! But how greatly he will be missed!

Spiritual progress is largely a matter of attitude. The soul that is facing heavenward and Godward may be sure that it is drawing nearer to God and heaven by a law of attraction that is more potent than the law of gravitation.

For the Study of Alcohol

SOMETHING like two hundred of the more prominent physicians in this country are banded together in an organization for the study of "Alcohol and Other Narcotics." The society has led the world in the investigation of this important portion of medical science. The leading spirit is Dr. S. D. Crothers, of Hartford, Conn., who has attained wide celebrity as an expert in the treatment of alcoholic and narcotic disease, who serves as secretary and as editor of their well-known quarterly, *Journal of Inebriety*, now published in this city. The president is Prof. W. S. Hall, of our Northwestern University; and Dr. H. O. Marcy, of this city, is honorary president. Dr. T. H. McNicholl, a New York Methodist, is one of the vice-presidents.

The Society met in this city during the past week for its 36th annual session. Important papers were presented by experts on various phases of the topics involved. Professor Hall, in the annual address, treated "The Influence of Narcotics upon Metabolism," and brought out a new definition of alcohol, calling it "a protoplasmic poison." Dr. Marcy, in a luminous paper, discussed "The Influence of Inebriety in Railroad Accidents;" Dr. J. H. Kellogg spoke on "The Effects of Alcohol on Digestion;" Dr. L. D. Mason, of Brooklyn, on "The Psychic Treatment of Inebriates;" and Dr. Crothers on "The Teachings of Alcohol in School Books." Other important papers were given by others. It is encouraging to find a band of Christian physicians, occupying the highest rank in scientific scholarship, studying and writing on such subjects as those discussed at the Boston meeting.

So Illuminating and Comforting!

AN associated press dispatch from Chicago, bearing date of June 7, states that Prof. George Foster, of the University of Chicago, whose heretical theological opinions contained in his volume on "The Finality of the Christian Religion" have occasioned wide criticism, delivered, on the date named, an address on the "Modern Conception of God." The following paragraph from the address is then given, as expressive of his views:

"To the modern man, God is becoming a being. We cannot have an unfinished existence and a finished God. But if we do this God must be a living God, and if God were living, unchanging, always equal, it must be a stupid life, even for a God. The kernel of the matter is not in the kind of God, but the experience through which the idea is reached. Religion in the future will consist more of science and less of speech. Traditions are rapidly perishing. The conception of God is in the process of becoming rather than being. The essence of man is the forward striving toward a flying goal. Ideas are the servants and the signboards of the journey. As life and experience change the ideas change. Therefore we cannot speak definitely of a God idea, though we can confidently of the conception of the world and the man."

How marvelously illuminating and comforting is the above! If the reader does not at once fully discover what Professor Foster means, let him read the remarkable paragraph a second or even a third time. If, perchance, a man is in doubt about God and his relation to Him, and wants to know about sin and human accountability, and how he shall find rest, peace, and hope, just think how much Professor Foster can help him! Or, suppose he is crying out from the depths, "If a man die, shall he live again?" Or if the dearest soul of earth has slipped from his sight, and his heart is filled with unutterable loneliness and grief, will he find consolation in Professor Foster's dictum?

Indeed, what is this new teacher worth to any one in real need? "What poor comforters" these men with "new views and new truth" are! They but mock heavy-burdened, sin oppressed, sorrowing souls. A single utterance of Jesus Christ is worth more than all they can say or pen. Hear Him: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Again: "Learn of Me and ye shall find rest to your souls." "I and my Father are one." "The Son of Man is come to seek and to save that which was lost." "I am the resurrection and the life, and he that believeth on Me, though he were dead, yet shall he live." "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

In the light of such authoritative utterances as these, is it any wonder that sane and experienced representatives of Christianity can give neither credence nor consideration to views so hazy, ephemeral and mocking as those of Professor Foster?

PERSONALS

— Bishop E. E. Hoss, of the Methodist Episcopal Church, South, sailed from New York for Brazil, June 5.

— Prof. M. S. Terry, D. D., of Garrett Biblical Institute, Evanston, will preach at Epworth Church, Cambridge, on the morning of June 17.

— After hearing Bishop Thoburn speak on our work in India, Union Church, St. Louis, contributed \$1,200 to the Jubilee Fund.

— With the issue for June 27 the HERALD will begin a charming serial for boys and girls, in twelve parts, by Mrs. Kate Upson Clark, entitled, "The Girl that Wasn't Wanted."

— Rev. G. C. Wilding, D. D., delivered two Memorial Day addresses at Paterson, N. J.—one in his own church, Tuesday evening, May 29, and the other in the court house on Memorial Day.

— Rev. Charles Lee Fillebrown, of Armour, South Dakota, called at this office last week. He had been to Wayne, Me., to bury his father, Luther W. Fillebrown, formerly a resident of that town, a lifelong and useful Methodist.

— Rev. John Landry, pastor of Embury Church, Cambridge, N. Y., has been granted a two months' vacation by the official board of the church, for a trip abroad. Mr. and Mrs. Landry will sail, July 5, and will visit their parents and friends in England.

— Rev. Dr. Davis W. Clark, D. D., presiding elder of Cincinnati District, Cincinnati Conference, is to spend his vacation at Anniequam, and will be available as a supply for our churches during that period. Address him at Cincinnati.

— Rev. W. A. Wood, of Laurel St. Church, Worcester, received the degree of D. D. from Baldwin University, Berea, O., his Alma Mater, at the recent Commencement. Dr. Wood preached the annual sermon at the institution, which was received with great favor.

— Rev. E. L. Meserve, of Stewart, Ill., a member of the Rock River Conference, called at our office last week. He is spending a few weeks among friends and acquaintances in Eastern Maine, where his father is remembered by many people as an earnest and faithful pastor.

— Professor M. D. Buell united in marriage, at Columbus, O., on Saturday last, his nephew, Dr. Henry S. Houghton, of the

Rockefeller Institute of Medical Research, N. Y., with Miss Caroline Carmack, of Columbus. Dr. Houghton is under appointment as a medical missionary to our hospital in Wuhu, China. Dr. Buell delivers this week a course of four expository lectures at an Epworth League convention in the Quincy (Ill.) District, and returns to Rochester, N. H., to preach the baccalaureate sermon before the High School on the 17th.

— At the home of Mr. and Mrs. Walter C. Sanders, members of our church in Wollaston, on Monday evening, June 4, their daughter, Frances Waldo, was united in marriage with Mr. Paul Earl Brodbeck, of Dedham, son of the late Rev. William Nast Brodbeck, D. D. Both bride and groom are graduates of Boston University, and it was peculiarly fitting that the ceremony should be performed by President Huntington. He was assisted by the bride's pastor, Rev. William J. Heath. Miss Mabel C. Brodbeck attended the bride, and the best man was Mr. Howard W. Schafer (B. U., 1904). The ushers were Messrs. Harry C. Higgins, Morton G. Hopkins (B. U., 1903), and Roscoe and Harold Sanders, brothers of the bride. Mr. and Mrs. Brodbeck will reside in Dedham.

— Prof. L. T. Townsend is to give his address on "New Theologies Only Bubbles," before the New York Methodist Preachers' Meeting, Monday, June 18.

— Mrs. Wallace, wife of Prof. J. E. Wallace, of Claflin University, is in Boston arranging the itinerary for the University Quartet, and is meeting with excellent success in placing dates.

— *Hide and Leather* of Boston contains in the May issue a very fine full-page portrait of our highly valued friend, ex Gov. Carroll S. Page, of Hyde Park, Vt. A full-page portrait of ex-Gov. W. L. Douglass, of Brockton, graces the opposite page of the same magazine.

— Rev. George Whitaker, D. D., of Centralville, Lowell, who has been in the Homoeopathic Hospital for several weeks under treatment, was discharged on Friday, June 8, and it is confidently hoped that, after a few weeks of convalescence, he will be entirely well again.

— Dr. S. E. Strong, of the Sanitarium, Saratoga, made a welcome call at this office last week while attending the Medical Association convention. He says that Dr. and Mrs. Cuyler are at the Sanitarium, and also Evangelist Thomas Harrison and his mother, with many others.

— Mrs. Dr. N. T. Whitaker, of Marlboro, and her nieces, Mrs. Lizzie Johnson and Miss Abbie Bishop, of Lynn, will leave New York, July 4, for an extensive tour through Great Britain and Europe. They will spend some time in London, Paris and Rome.

— Rev. L. H. Dorchester, of Lindell Ave. Church, St. Louis, delivered the baccalaureate sermon at Central Wesleyan College, Warrenton, Mo., last Sunday. His church contributed \$1,000 to the India Jubilee Fund. Dr. Dorchester will spend his vacation at Cottage City with his family, as usual, this season.

— Rev. A. J. Northrup, of St. John's Church, Dover, N. H., received the degree of Ph. D., at Boston University Commencement last week. Many of his admiring parishioners from Garden Street, Lawrence, as well as from his present church, were present to see him receive the honor which he had earned by hard and faithful study. A degree thus obtained does indeed bear much credit to the recipient.

— Rev. John Elliott Bowman, pastor of the Congregational Church of Jamaica, Vt., in a letter to this office, pens this brief tribute to his classmate:

"To those who knew Daniel Richards, Jr., during his college course at Boston University, his memory is that of an earnest student and a faithful friend. Fidelity to all, especially in the performance of all work, was perhaps his most striking characteristic. The writer well remembers that, at a reception given to members of the class of '91, a high tribute was paid to this quality of Mr. Richards' character. It met the approval of all present as expressing the exact truth. Any one who knew him well feels sure that this was true of him through life, and that he was 'faithful unto death.' Such a man cannot be forgotten; we have too much need of the help that such a memory gives."

A memoir written by his pastor, accompanied by a portrait of this deeply mourned young man, will be found on the obituary page this week.

— The *Daily Picayune* of New Orleans, of May 31, has a generous and very appreciative report of the Memorial Day address delivered by President F. H. Knight, of New Orleans University, the preceding day, at Chalmette National Cemetery. Dr. Knight spoke to three thousand people and received an enthusiastic hearing.

— The *Evening Chronicle* of Spokane, Wash., of May 25, announces the decease, the day before, of Daniel J. Libby, of that city, at the age of 86 years. The deceased was a native of Maine, a well-known and useful member of the Methodist Episcopal Church for sixty years, and his body is to be brought to his old home for burial. He leaves two honored sons in Spokane—Dr. T. W. and Prof. I. C. Libby—and one daughter, Mrs. S. B. Locke, of South Paris, Me.

— Every generation needs to hear the message of the old man, as well as the clarion call of ardent youth. Rev. Dr. William Howe, who carries the weight of one hundred years of noble living as lightly as if it were but a shortened span of existence, preached, on June 3, to the children and grandchildren of his old congregation from his former pulpit in the Broadway Baptist Church, Cambridge. The sermon was an unusual one, delivered with much force and feeling, in behalf of old time religion, and was ripe with a sound and helpful philosophy of life. Though the physical man in Dr. Howe may be weakening, his spiritual man has been renewed for years "day by day." May God give the people reverence for the message of the old men!

— The funeral of the late Rev. John Peterson took place in the Methodist Church of East Dedham at 2 P. M. on Monday, June 4, and was in charge of Rev. Dr. Charles F. Rice, presiding elder of Cambridge District. The principal address was delivered by Bishop Mallalien—a classmate of the deceased at Wilbraham and Middletown. Briefer remarks were also made by Dr. Rice, Dr. James Mudge, and Rev. Mr. Dodge, pastor of the Congregational Church at West Boylston. Rev. E. W. Virgin, another classmate, together with Drs. John Galbraith and Joseph H. Mansfield, also took part in the service. The prayer was offered by Rev. Walter Healy, pastor of the church, and several pieces of appropriate music were excellently rendered by the quartet connected with the church. About twenty of the preachers attended the service, and a goodly number of friends, including a small group of relatives, among whom was a nephew bearing the same name with our departed brother, John Peterson, M. D., of Hingham. The interment was in the Dedham cemetery.

— The baccalaureate sermon delivered by Bishop Foss, on Sunday, to the students

of Lasell Seminary was masterly, sustaining his long established reputation as one of the greatest preachers of our denomination. His text was from 1 John 2: 3: "We know that we do know Him." The large congregation listened with assured and exultant interest as the Bishop showed how it was possible to receive experimental and indubitable evidence of the truth of Christian doctrines. He preaches as the revered Bishop Foster preached, and there is a striking similarity in their method and

manner, even in the intonations of the voice. After the foundation of the sermon is deliberately and critically laid, the expansion of the theme is so cumulative and constraining as to be well-nigh irresistible. Great truths are so logically stated, so happily enforced by illustrations, largely scientific, and all so vitalized by the holy life and passion of the preacher, that they carry the joyous assent of the hearer. May Bishop Foss long be spared to thus preach the Gospel of Jesus Christ!

Boston University Commencement

THE Commencement exercises which Boston University has just brought to a conclusion were, in some respects, among the most notable in the history of the institution. Although the program of the week conformed to the traditional order, the audience at each of the various gatherings was of unusual size, and there was evident throughout the week a loyal affection for the University that gives warrant for the belief that this institution is destined to hold an increasingly important position in the American educational field.

The exercises of the week began on Friday, May 31. The seniors of the College of Liberal Arts had finished their examinations on the previous day, and they celebrated the first day of their newly-acquired freedom by an all day excursion to Marblehead. On their return they found everything in readiness for a reception which was tendered to the class by the faculty of the College of Liberal Arts. This reception, which is attended only by the seniors and the members of the college faculty, is the last opportunity which the instructors have of meeting the graduating class before the arrival of the guests of Commencement Week. At this parting meeting the question of the future is the prevailing topic. Many of the seniors are already able to report perfected plans for the coming year; others are hoping for the consummation of arrangements already in a tentative stage; some look forward wistfully to an unknown future. With all the joy there is an undercurrent of sadness at the severing of the ties which have bound the seniors as undergraduates to the University.

On Saturday, from 4 until 6 P. M., Dean M. M. Bigelow received in the Law School building on Ashburton Place the friends of that department of the University. The Law School of the University has had so important a part in the history of the development of the system of jurisprudence in Massachusetts and adjoining States that a gathering of representatives of this department of the University invariably brings together a company of leading jurists and barristers. Among the prominent guests were Mr. Brooks Adams, Hon. Harvey N. Shepard, Prof. George E. Gardner, Judge Ely, and Hon. George J. Tufts.

The Baccalaureate service on Sunday, June 3, in St. Mark's Methodist Episcopal Church, Brookline, was of rare beauty. The noble edifice, the serene twilight, the inspiring music, the uplifting preaching, made upon the young graduates and their friends an impression which must prove abiding. The members of the graduating class, robed in academic costume, entered from the side of the pulpit and made their way to the seats reserved for them. President Huntington's Baccalaureate sermon was an incisive, eloquent utterance, showing not only a thorough grasp of the prob-

lems which confront the young graduate, but also a familiar acquaintance with the currents of thought which are surging in the commercial and religious world. He took as his text the prayer of Caleb in Joshua 14: 12: "Give me this mountain." His theme was, "The Divine Order and Human Achievement." President Huntington said, in part:

The circumstances under which Caleb offered this prayer present some interesting suggestions to the man or woman who is endeavoring to formulate an orderly and reasonable plan of life. First, there was the anticipation which had kept Caleb and his followers steadily and hopelessly pressing on in the years before. Second, a struggle is involved in the very terms of the promise. Third, Caleb makes his claim—a claim that had no arrogance, no avaricious or selfish motive to debase it, but a claim that rested back upon the promise which Jehovah had made to him and to Israel. Fourth, the possession comes as the reward. The more we study the divine method of dealing with human life, the more we find it true that there are these cardinal elements involved in all successful human living: Promise, Struggle, Claim, Possession.

I. The Promise. God inspires hope, and holds out the vision of better and better things to come, in the long reaches of human history, than have ever been achieved. This promise inspires anticipations in the heart and mind of men. Among these anticipations is a deep and unalterable conviction that civilization will replace barbarism. Another profound anticipation that lives in the heart of our modern world is that the religion which came through its stages of unfolding in Judea, and then under the commission of the greatest of the prophets, rehabilitated and regenerated by Him who was sent out into all the world, is to be the universal religion for the whole human family.

These general illustrations may serve to indicate the main thought, that there is a wonderful current of hopefulness setting toward the future in our modern world. How does this bear upon personal life? There are three distinct ways in which men may adjust themselves to the on-going world. They may face backward, and live largely in the past. They may be so intensely occupied with the present that there is no past, there is no future, for them—that is, no intellectual thoughtfulness is spent in either direction. They live for the hour and the day. But the normal human life sets itself steadily toward the future. You who are in the bloom of youth do so instinctively and with enthusiasm.

II. The Struggle. This was a necessary part of Israel's progress into the Land of Promise; it is a necessary element in human life as God has arranged its conditions. But there are higher ranges of content than the battlefield illustrates, for human souls, for human society, and social states. No character is made without resistance against some adverse powers; no truth is worked into the thought and practice of men without contesting its way through besetting errors; no virtue becomes a principle in life, whether it is a single soul, or a community, or a commonwealth, without a conscious victory.

III. The Claim. There are the claim of the discoverer; in Europe, the claim of inheritance; the claim of conquest; the claim of "eminent domain;" the claim of monopoly. But the claims that rest upon the divine order are, of all others, most substantial, and most sure of being realized.

The divine order provides for human life the only safe ground on which to base its claims. Suppose you desire a cultivated mind, a good heart, a sound life. We may be thankful that we live in a period in which there is such large freedom for intelligence to expand. It is pathetic when even in rare instances in this age a devout scholar is made to feel the clamps of a narrow ecclesiasticism. But the spirit of this time (our *Zeitgeist*) is broad, stimulating, eager for the whole realm of truth.

IV. Possession. It will be a long time yet before men learn that possession of all material goods can at best be only that of stewardship. It is true, however, even in this money-loving age of ours, that nothing commands such lasting and profound respect in all intelligent communities as a noble human life, lived out in fullness and effect, in the broad light of our common day. The old truth cannot be too impressively preached, that a good name is the *great possession*. If there is one theme that needs to be reiterated to our people in these times from all pulpits, by university and college professors, from all our common schools, and in all well-regulated homes, it is the *sacredness and the necessity of noble living*. Simply that. It ought to be possible for the sane intelligence of our Christian communities to accentuate more than they do the absolute necessity of common honesty, common goodness, common uprightness and humanity, in all social and civil life. Somehow this great elevation must be reached, where, on the heights of a better moral tone, society at large may possess itself in a new consciousness of its function and destiny, and, far more widely than now, individual men may live for the great life that widens down from God out of heaven, and has in itself the promise of immortality.

Monday evening was devoted to the meetings of the alumni associations of the School of Medicine and of the School of Theology. The graduates of the Medical School met at Young's Hotel at 6 o'clock in the evening. The meeting of the Alpha Chapter of the University Convocation, composed of the graduates of the School of Theology, was held in the assembly room of the Twentieth Century Club. The attendance was somewhat larger than usual. Rev. Charles H. Stackpole, of the class of '91, presided, and after the annual reports and election of officers he made a brief address and introduced the speakers.

Dean Wm. F. Warren spoke on "Theological Schools and Some Recent Criticisms." He defended the study of Greek and Hebrew. Prof. H. C. Sheldon was asked to speak on "The Present Relation of Theological Schools to the Church." In a brief and capital speech he pointed out clearly the mutual obligations of church and school, showing that while the school should exercise a due respect for denominational standards, it is not out of place for it to point out any inconsistencies that might adhere in a traditional system. This he illustrated by reference to the Methodist Episcopal and other churches. On the other hand, if the church desires living preachers, she must consent to have them trained in an atmosphere of intellectual liberty, and not molded in a merely denominational machine. This is the duty of the church to the school. Referring to the acute dogmatism of certain preachers, Professor Sheldon made use of the following syllogism: "1. I am Methodist Doctrine incarnate. 2. These fellows at Evanston, Boston, and possibly Drew, do not altogether agree with me. 3. Therefore they are not sound in the Methodist Faith." "The difficulty," said the speaker, "is in the major premise. Change that, and the result is quite different: 1. I am a small fraction of the Methodist Church. 2. These men at the schools who differ from me have doubtless given much more attention to the matter than I. 3. Therefore the chances are about 95 in 100 that they are nearer the truth than I am."

Dr. H. G. Mitchell was introduced by the

toastmaster as follows: "I shall now call on a distinguished alumnus who hitherto has often excused himself from speaking on the ground that he was unworthy to represent the school. But tonight he is to represent himself, and cannot well decline to respond. It will be refreshing to hear a man who has been so widely misrepresented for once really and personally represented. Yesterday we all did him reverence; now he has fallen so low as to be engaged in writing for the 'International Critical Commentary' for the use of the scholarship of the world. It is high time he was thrust out from among us. I refer to the great Hebrew heretic, Professor Mitchell, who will now address us on 'The World before Abraham.'" Professor Mitchell was received with great and prolonged applause. The alumni all sprang to their feet and cheered heartily. Professor Mitchell spoke tenderly and earnestly of his relation to the school; he prophesied the ultimate victory of the more liberal and progressive theology, and called attention to the advance which the Methodist Episcopal Church, South, and the Wesleyans of England have, in their doctrinal attitudes, made over the Methodist Episcopal Church.

Prof. Samuel L. Beller spoke entertainingly on, "Sermons and Sermonizers." Dr. E. M. Taylor made a characteristically stirring speech on "The Boston University School of Theology and World-wide Missions."

The following officers were elected for the ensuing year: President, Rev. C. H. Stackpole; vice president, Rev. P. L. Frick; secretary, Rev. L. A. Nies; treasurer, Rev. J. P. West; biographical secretary, Rev. S. C. Cary; auditor, Rev. N. B. Fisk. The Chapter reluctantly accepted the resignation of Rev. A. M. Osgood, who, after seven years of service as secretary, declined a re-election.

The meeting was favored with the presence of Miss Bertha C. Morrison and Miss Harriet E. Johnson of the graduating class. Several other guests were also present.

The Alpha Chapter has enjoyed an unusually prosperous year. The monthly meetings have been largely attended, and among the speakers have been members of the faculties of neighboring schools of theology. The policy of the officers of the Chapter is to make it a thoroughly modern club for theological discussion. A year of great interest is anticipated.

The ideal Commencement week is a curious medley of the grave and the gay. Through all the intermediate stages the anniversary exercises pass from the dignified to the merry and then lightly find their way again to a becoming gravity. Fun there was in plenty, and fun that found its temporary home in more than one dignified edifice at the same time. While the young lawyers of the graduating class of the School of Law were entertaining their numerous friends in Isaac Rich Hall, the seniors of the College of Liberal Arts were presenting their Class Day program before an audience which filled the large Ford Hall of the new Baptist Building next door. The buildings are so closely adjacent that the laughter and applause from one building served to accentuate and reinforce the merriment in the neighboring auditorium. It was interesting to note the expression in the faces of the passers-by, who stopped in amazement at the unwonted sounds of hilarity which issued from the open windows of the severely dignified Law Building and found an answering burst of merriment in the sedate appearing home of the Boston Baptists.

At eight o'clock on Tuesday evening the graduates of the College of Liberal Arts,

forming what is known as the Epsilon Chapter of the Convocation, assembled in the college building for their annual business and social meeting. Rev. Dr. G. S. Butters, '78, was re-elected president of the Chapter; Mr. S. E. Whitaker, '90, was re-elected treasurer; and Mr. R. A. Robbins was re-elected secretary. All these re-elections were for a term of five years. Professor Marshall L. Perrin reported on the present condition of the Historical Professorship Fund. For some years the graduates of the College of Liberal Arts have been making a determined and self-sacrificing effort to raise for the college an amount of money sufficiently large to provide for the endowment of a Professorship of History. The amount now on hand is something over \$7,700.

The varied program of the earlier part of the week was but preliminary to the great event, the Commencement exercises on Wednesday morning in Tremont Temple. The audience was the largest that the University has brought together during recent years. The great auditorium was crowded to the last seat in the second gallery. The building was beautifully decorated with the national emblem, which blended with the college colors. To the music of the organ, played by Prof. John P. Marshall, of the Department of Music of the University, the procession of trustees, faculties and invited guests filed upon the platform. An orchestra played appropriate selections during the intervals between the various exercises of the program. The unprecedentedly large audience was due partly to the presence of the many friends of the unusually large graduating class, 271 in number, but undoubtedly a potent factor in swelling the attendance was the selection of Hon. Samuel W. McCall as the Commencement orator. Congressman McCall represents the highest type of the modern statesman. A college graduate, a close student of literature, as well as a practical man of affairs, and universally respected for his sturdy independence of thought and his sterling integrity, Mr. McCall has for years retained a hold upon his constituents which is creditable alike to the citizens and to their representative. Mr. McCall's theme, "The Peace Problem of the United States," was of a character so pertinent and his argument was so cogent that the Boston press has already begun to comment upon it editorially as an utterance that must have an influence in shaping the future of New England thought. Mr. McCall said, in part:

There are two features in the military problem in the United States, one which results from the general system prevailing among nations, which comprehends to an extent this country, and that which results from our location upon the globe. So far as the general peace problem of the world is concerned, there is certainly ground for hope that war as a method of settling disputes between nations will some time be done away with.

There is no difference in principles between private and public war. They both set up force instead of justice as the arbiter. But while we do not have to go far back into history to find force prevailing as the method of settlement of controversies between individuals, it has practically been done away with now. The struggle was a long one, however, and required centuries. There was first pure barbarous warfare, then physical contests under the sanction of law, then courts whose writs in the first instance were sometimes sold, but finally they came to be the settled forums for allaying private disputes. The evolution against public war has been more slow; it has been sometimes reactionary, but to the long view it has been certain and steady in the direction of establishing an international justice, and the sure goal of that movement will be the overthrow of violence and the enthronement of international law. Custom,

conventions between particular States, the mitigation of the practices of war, peace conferences, and the general code put forth at The Hague unmistakably indicate the drift towards the peaceful settlement of international controversies. The heavy taxes of war and the more general perception of its evils are building up a popular opinion against it. The mass of mankind understand more clearly that upon them falls the grinding weight of war, and the mass of mankind are having today a more potent voice in the government of the world than at any time in history.

The peaceful effect of war has been a favorite paradox of its advocates. In the time of Louis XIV., who fought for half a century, nations engaged in war that they might have peace. They do not go so far nowadays, but we still assert that a fine army and a great navy are necessary to secure peace, and so we keep forging blazing and shipyards working to the full and launch our great battleships, not for actual use in war, but to terrorize others into keeping the peace. It is easy to overestimate the evil designs of other nations. After the Civil War our army was kept at twenty five thousand men for a generation, and yet nobody attacked us, and when we finally succeeded in getting into a war we were compelled to begin it ourselves. Does any one feel more secure from aggression today with an army more than twice as large and three times as expensive as before the Spanish War? The two great oceans are worth more to our defence than the armies of all the rest of the world. The British House of Commons recently adopted a resolution favoring the reduction of armaments by international agreement. That this is practical is proven by what we have already done. Two very important battles of the War of 1812 were fought upon the Lakes, and yet after that war Great Britain and this country entered into an agreement not to maintain an armed force upon the Lakes, and that agreement has been kept for nearly a century.

By crossing the Pacific and becoming a territorial power in the Orient we increased the ease with which an enemy might attack us and the difficulty which we would have in defending ourselves. Instead of compelling an enemy to cross the Pacific in order to attack us we have made it necessary for us to cross that same great ocean in order to defend ourselves. But our problem still remains a comparatively easy one. The value of the Philippines is not so great that it is likely to tempt any other nation. England once captured them from Spain, and, although no other nation in the world was ever more avaricious for colonies, she gave them back on the payment of a small indemnity, which was probably more than they were worth. If, during a century when great powers were ransacking the globe for colonies, a Power like Spain, in the last stages of decrepitude, could hold the Philippines, what chance is there that any nation would take them from us, if in the first instance it could do so without a struggle, and thereby invite a war with the most powerful nation in the world? What nation would care to embark upon a war which might involve its very existence in order to gain a possession of so little value? Who knows whether Denmark has any navy, or whether she has so much as a royal yacht, and yet for generations she has held, and peacefully continues to hold, the Danish West Indies.

We act as though the magnitude of our war expenditures was necessary to give us title to a place among the "world Powers," for we have the most magnificent war bill of any nation in the world. Why should we spend twice as much for a navy as the German empire? Our great military expenditures are simply a wanton and inexcusable abuse of the patriotism of a generous people. The Monroe Doctrine is not likely to embroil us in war with any other nation. We have maintained that doctrine in peace for nearly a century, and we are very much stronger now than when we first announced it. There is a prevailing looseness of speech which comprehends under the name of the Monroe Doctrine any course, however eccentric, which we may see fit to take towards the other American republics, and, as a result, that just and simple doctrine has been grossly abused.

The fundamentally religious character of the educational ideals of the University found fitting expression in the invocation by Rev. Reuben Thomas, D. D. At the con-

clusion of Mr. McCall's oration the audience found in the music of the string orchestra a relaxation from the concentration of attention that had kept both eye and mind upon the orator and his words. When the last diploma had been awarded and the impressive words of the benediction had fallen upon the hushed audience, the orchestra took up the theme and the great gathering slowly dispersed.

At 3 o'clock in the afternoon of Commencement Day the annual meeting of the University Convocation was held in Jacob Sleeper Hall. This meeting brings together the graduates of all departments of the University. It is the day of the year when the graduates of the scattered professional schools find themselves united in the home of their Alma Mater. The meeting was called to order by Dean William Marshall Warren. After prayer had been offered by Dr. C. W. Blackett, the result of the balloting for vice-presidents of the various chapters of the Convocation was announced as follows: School of Theology, Dr. John W. E. Bowen, '85; School of Law, Hon. Samuel C. Bennett, '82; School of Medicine, Dr. Eloise A. Sears; College of Liberal Arts, Miss Sara Cone Bryant.

Rev. A. M. Osgood, in reporting the result of the balloting in the School of Theology, gave the interesting information that the number of graduates in the School of Theology since 1850 is 1,122, of whom 932 are still living. These graduates are today engaged in work in seventy-nine Conferences, covering twenty-one States. There are on the present board of Bishops three graduates of the School of Theology — Bishops Bashford, Hamilton and McDowell. Missionary Bishop Parker, now deceased, was also a graduate of this school.

For some years it has been the custom to provide at these meetings of Convocation a program made up of addresses by prominent graduates of the various departments. The speaking was, as usual, of a high order. Rev. Elihu Grant, Ph. D., representing the College of Liberal Arts, spoke, from personal experience, of present conditions in the near East. He contrasted with the educational ideals of American colleges those which prevail in Syrian and Turkish institutions. Prof. S. L. Bailer, for the School of Theology, presented some characteristics of a model theological school. He spoke of the wide-awake alertness and the reverent spirit of openmindedness which are so marked a feature of the School of Theology of Boston University. He reported that the outlook for the school is bright. He based this optimism upon the expressions of confidence and esteem which are constantly coming to the authorities of the school from various sources. General Charles K. Darling, United States Marshal, emphasized the warfare which the Nation and the State must unremittently make to enforce the laws. He laid special stress upon the duty of the citizen to aid the authorities in the enforcement of these laws. He regarded the prevention of crime as of greater importance than the detection and punishment of criminals. Dr. Wm. H. Watters, of the School of Medicine, spoke encouragingly of the increasing effectiveness of the work of this department of the University. The gold medal recently awarded to the school at the Lewis and Clark Exposition, coming so soon after a similar award at the St. Louis Exposition, is indicative of an increasing public recognition of the high standards which this medical school maintains. The benediction by President Huntington concluded these exercises.

The closing event of the day and of the week was a reception tendered by the class

which had just been graduated from the College of Liberal Arts. This reception, which brought together some hundreds of the relatives and friends of the members of the graduating class, offered to the college instructors a welcome opportunity of meeting the parents and relatives of their students. The fast approaching end of the season of festivity and the thought of the scattering of classmates to remote and widely separated places left an impress on the faces and speech of all. Even as this company lingered in the halls it seemed so loth to leave, some of the members of the class with their cherished diplomas in their possession were speeding to far-distant States. But there came an hour when the last farewell was said. To many it will be years before they see again the walls of Alma Mater. The class of 1906 will probably never reassemble with unbroken ranks. As the annual reunions occur, those members who can find their way back to the old home will have a stirring tale to tell of struggle and vicissitude. The University which for four years has watched with constant solicitude the mental and spiritual development of its charges parts, with sadness, from these children who have just gone out from what they had come to regard as their home. But with the sadness comes no doubt concerning the future of these students. The long and honorable roll of Boston University graduates who today are filling responsible positions in home and state and church gives warrant for the confident expectation that these new representatives of the University will prove worthy of their heritage and their training.

Notes

— The gracious hospitality which is manifested by the official board of St. Mark's Methodist Episcopal Church in welcoming from year to year the University and its friends at the Baccalaureate services, is keenly appreciated by all who are privileged to attend. The services of this year were of great beauty. The day, the hour, the edifice, the music, the prayer, the sermon, were a spiritual uplift to the large congregation.

— At the Convocation meeting on Wednesday afternoon Dean William M. Warren called attention to the presence of three representatives of the College of Liberal Arts whose educational work has recently engaged them in fields which are far removed from their Alma Mater. Dr. Elihu Grant, who represented the College of Liberal Arts on the list of Convocation speakers, has recently returned from an extended period of service in educational work in Palestine. Mr. Walter L. Chapman has just returned from the Philippines, where he has been engaged in a responsible position in the schools of the islands. Mr. Everett W. Lord, who came back to Boston to receive from his Alma Mater the degree of Master of Arts, is assistant commissioner of education in Porto Rico; he will at once return to his important duties in that island.

— One of the most graceful incidents in connection with the Class Day exercises of the College of Liberal Arts was the presentation of a Japanese and an American flag, artistically combined with the University seal, to Mr. Noboru Kawasaki of the senior class. Mr. Kawasaki received an ovation which was a striking manifestation not only of the personal esteem in which he is held by his classmates, but also of the admiration which is felt by the great American nation for the little giant of the Orient.

— In prefacing his report to the University Convocation concerning the result of the balloting by the Alpha Chapter for officers in the Convocation, Rev. A. M. Osgood spoke of the loyalty shown by some of the oldest living graduates of the School of Theology in forwarding year by year their ballots and in attending whenever possible the meetings of the Alpha Chapter and the Convocation. Mr. Osgood gave a list of graduates of the classes from 1850 to 1860, who thus show their faithful devotion to

their Alma Mater. Among these are: Robert E. Stubbs, '53, who is chaplain of the Seaman's Bethel and Institute of Tacoma, Washington (Mr. Stubbs has not missed three months from his work since his graduation in 1858); George M. Hamlen, '57, president of Mailallen Seminary, Kinsey, Alabama; Sidney K. Smith, '59, whose residence is in Marlboro, Mass.; Edward W. Virgin, '60, who is chaplain of the jail at Dedham, Mass.

— Our new church Hymnal proves itself, by actual test, well qualified to meet the demands imposed by special services held under the auspices of our church. At the baccalaureate service on Sunday afternoon the "Eighth Reading for Special Days," beginning, "Surely there is a mine for silver," and ending, "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding," was read in response with great effect. Tenayson's fine hymn, "Strong Son of God, Immortal Love," with its unanswerable argument for the immortality of the soul —

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why.
He thinks he was not made to die;
And Thou hast made him; Thou art just,"

was impressively sung by the choir in unison with the audience. It was a fine sense of the fitness of things which led to the selection of ex-President Warren's noble Christian lyric: "I worship Thee O Holy Ghost, I love to worship Thee."

— In his address on Wednesday afternoon before the Convocation, Gen. Charles K. Darling made an effective reference to the importance of the geographical situation of Boston University in the centre of Boston. This situation is of inestimable importance to the students of each of the departments. One element of the success of the University has been the facilities which the urban location of the University offers to students who must earn money to support themselves wholly or in part during their student days. Those students who are engaged in philanthropic or professional work find in the immediate vicinity of the University buildings abundant opportunity for supplementing the instruction of the class-room.

— Some curiosity is always aroused on Commencement Day regarding the significance of the action of the candidates who, while passing across the stage, transfer, at a given place on the platform, the position of the tassel on their Oxford caps. This transfer is made at the moment of receiving the diploma from the hands of the president of the University. While approaching the president the candidate wears the tassel on the right side of his cap, thereby indicating that he is not yet in the possession of the desired academic degree. The transfer of the tassel to the left signifies that the University has now conferred upon the candidate the full privileges connected with the bestowal of the degree. This is a medieval custom which is still observed on academic occasions.

— It is a pretty custom at the Commencement exercises of the University to greet with applause each candidate for a degree as he receives from the hand of the president of the University the diploma which indicates the successful completion of a course of study. The applause varies somewhat in intensity with the different candidate, but no student who crosses the stage fails to receive a testimony of the hearty good will of the audience. The applause is especially generous when a candidate successfully completes the course under unusual or especially difficult circumstances. The young woman who received her diploma from the Law School was greeted so heartily by the young men who were to receive a similar degree that it was evident that their good-will toward their classmate was not tinged by the slightest professional rivalry. The colored man who after completing a course in theology took a degree in medicine, with a view to rendering effective double service to his race, received a hearty tribute of good-will. Perhaps the greatest ovation of the day fell to the lot of the courtly Japanese gentleman who, after a successful course of study in the College of Liberal Arts, goes back to his far-off home in the Orient to form one more tie between this youthful University and the venerable empire of the Mikado.

On Fayre Houres Veranda

LOUISE MANNING HODGKINS.

THE shadows grow long on the old campus over whose green stretches nearly twenty thousand pairs of feet have walked, run and rambled for nearly a century. Now and then a belated bird quaffs a last draught in the Rubicon, paints the air with a gay note and disappears in the green glooms behind the "Old Academy." Long shafts of last sunset light turn the gray boles of the maples to copper red and flush to rose the white apple-blossoming background. Closer at hand, the tiny boom of a vagrant bumblebee forms a soft bass to the high soprano of a white-eyed vireo in a near tree-top. Every leaf and bough is distinctly outlined in what is familiarly termed "artist light," and assumes ideal beauty. Smitten with love of the loveliness of the earth, one is ready to "greet the unseen with a cheer."

Suddenly the old brick walk is strangely peopled with a motley company, winding down from the terraces, shining forth as from a mist, a grave, high hearted, phantom throng, yet as steadfastly real as the earth beneath their feet. Dimly I make them out. Here is a tall, slender figure, with deep brooding eyes, a fullness above them that bespeaks the poet-scholar. A white butterfly wavers and hovers above his head. In his hand is a book — a book that has led to heavenly heights many a halting spirit. It is "The Still Hour." Surely this passage had its first moment in Wilbraham days: "I am inclined to think there are no little things with God. His hand is as manifest in the feathers of a butterfly's wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world or in the laws by which planets move." Half a poet himself, Austin Phelps is yet of the living in his poet and novelist daughter, Elizabeth Stuart Phelps Ward.

Beside him moves a figure full of grace and energy, seeking the light as the other the cloistering shadows. What far-sighted, mind-discerning teacher saw in Abel Stevens, the youth who sat daily before him in the thirties of the last century, the future historian of the church?

Now succeeds a stately, staff-attended trio, noble Governors every one: they are Crane of the Old Bay State, Hovey of Indiana, and Pitkin of Colorado. Old Club and Philo debates gave them their early preparation for gubernatorial addresses.

Fast following is a group of college presidents and theological deans. One discerns the fine features of Miner Raymond, who prefaced his notable career at Evanston with a long principalship at his first Alma Mater; Benjamin Andrews, whom Brown and Nebraska Universities both claim; George E. Reed, of Dickinson; Pliny Marsh, of Mount Union; and John Merrill, of McKendree. Every college color shines and glows with the professors and principals of their leading. Ah! that is the noble face of Dr. Marcy, and, with him, Fisk and

Cummock, of Northwestern; and there, that fine old Grecian, Dr. Gill, of State College, and the beloved Winchester, of Wesleyan University, a scholar to the outmost rim. Now, a group of fair women — Christine Ladd Franklin of Vassar, and Anna Van Vleck and Charlotte Bragg of Wellesley. Then Bailey of Kansas University, Taylor of Boston University, Penfield of Yale, Pratt of Harvard, Rolfe of Leland Stanford and Michigan, Niles of the Institute of Technology, Collar of the Roxbury Latin School, and Newhall, another son of the Academy who became its head.

On they go, not half numbered, making way for the mitred and crosiered body — Bishops, six, all sons of Wesleyan Academy in days long past: Baker, Bowman, Haven (Gilbert), Mallalieu, Warren and Burt. The very church universal is in their lead, for there is that bright light of Unitarianism, Dr. Stebbins; there is Dr. Burton of spacious nature, father of a noble poet, and worthy successor of the famous Bushnell; Lansing, formerly a Park St. pastor; Da Costa of the Protestant Episcopal Church; Russell H. Conwell, as brilliant author as clergyman of the Baptist persuasion; to say naught of such as are of their own faith and creed, Pullman, Otheman, W. R. Clark, Secretary Haven, Studley, Crandall, North — verily, a dissolving cloud of witnesses to the faith of the church in old Wilbraham. These represent the Republic, but the further following the whole world, for are they not missionaries of the Cross of Christ? There is T. B. Wood, a name "writ large" in South America; there are

those brave pioneers, Jason and Daniel Lee, to whom we are indebted for our church in Oregon; there is a brave three of young women whose courage was attested in the Boxer troubles — Misses Gilman, Glover and Young. One of these Bishops, it is to be remembered, was a Missionary Bishop. The sons of Themis are here, yes, and daughters too — Buck and Hubbard, Cowell and the Saxes, Wendt and Mary Hall; the great and good physicians, like Marcy, Lester Hill and Emerson Warner; the philanthropists and business leaders, as Slater of the Slater Fund beneficence, Pratt who founded Pratt Institute, C. C. Corbin and J. S. McLean; there are artists and journalists; there are, above all, notable mothers of a few of the wise and good, such as Caroline North Rice, Mr. Manfield Bigelow, Susan Steele and Phebe Stone Bee-man.

The half-past seven study-bell rings, and the vision fades only to a new shaping. The girls drop their tennis racquets; the boys leave the diamond; gray moths flit where the bee hummed; lights shine out from student windows; but one sees no longer immature and careless youth, rushing like a disorderly menagerie at the summons of a school bell, but other authors and bishops, teachers and lawyers, statesmen and mothers, in an atmosphere radiant with hope, in the widening circuit of the years. And yet there are those who maintain that the day of the church school is passed. So long as there is need of brave and true men, so long as there is need of loyal and sweet hearted women, there is place for the church school. The world, they say, is getting too crowded; but there will always be room for more Wilbraham boys and girls.

Fayre Houres, Wilbraham, June, 1906.

Washington and Baltimore Letter

"NEWMAN."

THE oftener one visits Washington, the more he becomes impressed with the many matters and places of historic interest that centre there. Arlington, the National Cemetery, as such a place has perennial interest; and as Memorial Day has brought the famous spot into prominence again, I will take this opportunity to tell your readers who have not had the pleasure of a visit there something about it as we see and know it.

It is in plain view from many points in Washington, being only about three miles from the city, and is reached by the Washington, Alexandria & Mt. Vernon trolley line, or by the Washington, Arlington & Falls Church route. The latter route is from Georgetown, and passes through Fort Myer, a Federal military establishment. The visitor profits by going one way and returning the other. By the Alexandria route one crosses the new bridge which has



NATIONAL CEMETERY, WASHINGTON

taken the place of the well-known Long Bridge, and enters the cemetery through the memorial gates, one of them named for Ord and Weitzel; a second for Sheridan, its columns also inscribed with the names of Scott, Lincoln, Stanton, and Grant; and the third for McClellan.

The centre of interest is, of course, the fact that here sleep sixteen or seventeen thousand soldiers who died in the great war for the Union. In long lines are buried these brave men, their resting places marked with the simple stone slabs on which are inscribed the names of the soldiers, the States from which they came, and the numbers by which they are known in the Roll of Honor—the roster kept by the War Department of those who died in the country's service.

"On Fame's eternal camping ground
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead."

A special part of the cemetery is set apart for the officers, among whom rest the remains of eleven Revolutionary officers. As the wives and daughters of soldiers can now be buried next their husbands and fathers, many a woman's grave is seen among the rest.

Conspicuously situated is the monument over the grave of the unknown dead—2,111 soldiers "gathered after the war from the fields of Bull Run and the route to the Rappahannock." "Their remains could not be identified, but their names and deaths are recorded in the archives of their country, and its grateful citizens honor them as of their noble army of martyrs."

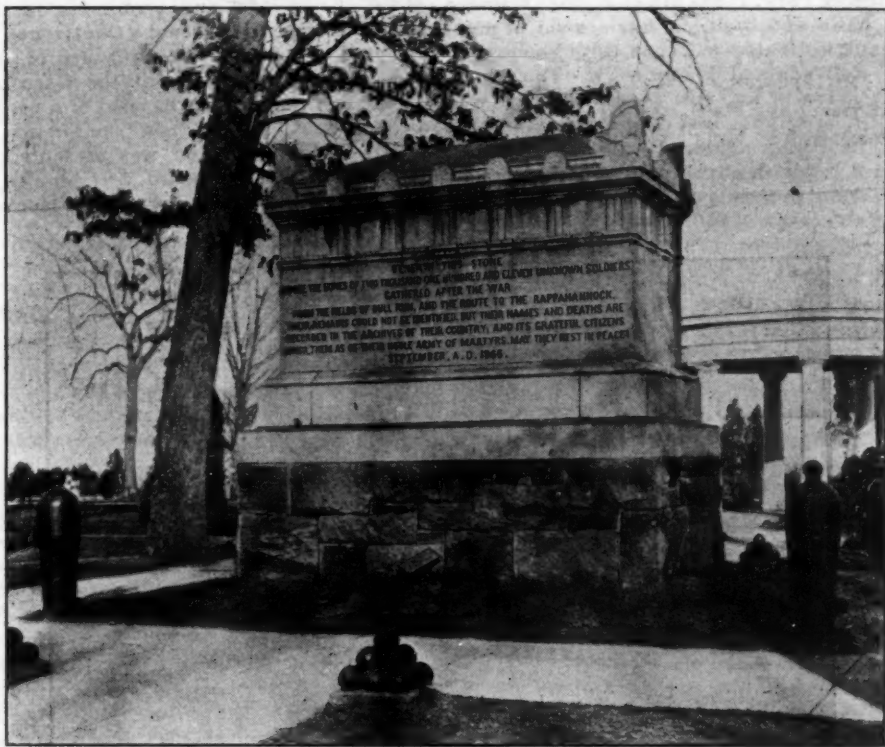
Arlington is naturally very beautifully situated. The grounds are "noble in contour and adornment," and the art of the landscape gardener has greatly added to the natural beauty of the site and its surroundings. "There is a silvan temple where the services of Decoration Day are held. It is an amphitheatre formed by an embankment of earth, green with turf and shaded with trellises of vines. The reading desk of the rostrum is of marble in classic design, and ornamental stone columns support the latticed roof of green. In the southeast part of the plateau a grove of maples has been planted after the plan of a Gothic cathedral, with overarching aisles, which will grow in stateliness and grandeur as time goes on."

There is a Temple of Fame on the grounds, "an open circular colonnade, with low domed roof." On the cornice are the names of Washington, Lincoln, Grant, and Farragut. On the columns are the names of Thomas, Meade, McPherson, Sedgwick, Reynolds, Humphreys, Garfield, and Mansfield. Flower beds are arranged throughout the grounds so as to form the names of commanders and the symbols and badges of army corps.

Much as is the interest that centres in Arlington in association with our civil strife, there is a further interest in the place from its historic association of ante-bellum days. As the reader may know, the grounds were at the beginning of the war occupied by Robert E. Lee, who left the place to go to Richmond, there to take charge of the Virginia troops, and afterwards become commander-in-chief of the Confederate Army. The old mansion was built in 1802. "The portico with its great Doric columns was modeled after that of the Temple of Theseus at Athens." "The builder of Arlington was George Washington Parke Custis, son of John Parke Custis, whose widowed mother became Mrs. Martha Washington. When Col. John Parke Custis died at the siege of Yorktown, Washington adopted as his own the two children—George Washington Parke

Custis and Eleanor Parke Custis. Thenceforward Custis was a member of the Mount Vernon household until after the death of Mrs. Washington in 1802, when he removed to his Arlington estate." Being the adopted son of Washington, and "entertaining with lavish hospitality," Custis drew to Arlington many visitors and friends. "Lafayette was among the distinguished guests here; and there came many another

linked in the historic *pervue* at Arlington, how different the ideas and emotions awakened! Mt. Vernon and Arlington, Arlington and Mt. Vernon; Washington and Lee, Lee and Washington—they can never be separated; but what a world of separation between them! The places but a few miles apart, and in time the lives of Washington and Lee but a few years apart, but in meaning, principle and outcome illimitable



MONUMENT TO UNKNOWN DEAD, ARLINGTON

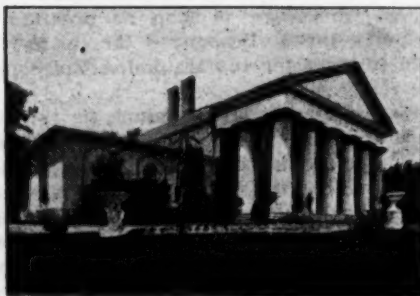
of the friends of Washington to rehearse their recollections of the men and the events of revolutionary days." At the death of Custis, Arlington passed to the children of his daughter, Mary Custis Lee, wife of Mr. Lee, then colonel of the United States Army. When the colonel and his family left Arlington, the place fell into the hands of the Federal troops. The mansion was converted into a headquarters and the grounds into a camp. During the war a military hospital was established there, and it was also used as a cemetery for the soldier dead. It is said the first grave prepared was for a Confederate prisoner who had died in the hospital. "In the year 1861 the property was sold for delinquent taxes, and the Government bought it,

distances and millenniums of time!

Let me tell my New England readers who are in the habit of visiting Washington of a new opportunity for them since the recent opening of another suburban trolley line out of the city. The trolley line is the Great Falls & Old Dominion Railway, and the opportunity is for a visit to the Great Falls of the beautiful Potomac River. About four miles from the city is what is known as the Little Falls. The Great Falls is fourteen miles distant, and the new electric road is completed to within a mile or two of the Falls. The walk from the cars is not far for those who like to walk, but there are carriages for those who prefer to ride. A visit to the Falls is well worth while. The grandeur of the waterfall amid the wildest scenery of broken and piled up rocks is a delight and a wonder. Our greatest Falls? No, not that, but a truly great Falls. You will be glad you have seen it after your visit to it.

Rev. Dr. J. M. Slarrow, the pastor of the Madison Square Church, Baltimore, has just passed away. He was sick during Conference, but his illness was not then supposed to be of a serious nature. Dr. Slarrow was in middle life, had done excellent work as a pastor and preacher, was beloved and respected by all, and his death will be universally regretted in the Conference and among the churches. He was in the eighth year of his pastorate of the Madison Square Church, and was never more popular than during the year recently closed.

The churches are greatly pressed this spring with a multiplicity of extra collections. The San Francisco disaster and the Woman's College emergency furnish two of these. But the churches are doing well—remarkably well—your correspondent thinks. It is to be hoped that so many emergencies will not arise again very soon.



GENERAL LEE'S MANSION, ARLINGTON

paying \$26,100. In 1877 George Washington Custis Lee, heir under the Custis will, established his legal title to the property, and the claim was adjusted to his satisfaction by the payment to him by the United States of the sum of \$150,000."

There are some who think our Civil War was the logical conclusion of our War of Independence (it was certainly not the providential conclusion). But as one thinks of the two wars and of the two names

NEW DEACONESS HOME

130 Federal St., Portland, Me.

WE are happy to announce to the readers of ZION'S HERALD that we have at last secured a valuable property as a permanent headquarters for our Maine Conference Deaconess work. It is a three-story house, known as the "Burnham House," 130 Federal St., Portland, opposite Lincoln Park. It has fifteen rooms exclusive of halls and bath. It has a good heating plant, is lighted with gas throughout, and is well adapted to our work. The house, exclusive of lot, cost \$14,000 when it was built, as only the best of material was used in its construction. It also has a good-sized lot, with shrubbery. The location is ideal for our purpose, being near the Ital-

Missionary Society through its proper officers made application to the board for permission to establish a Deaconess Home in the city of Portland, which was unanimously granted." In 1903 the Deaconess Board reported "the establishing of a Home by the W. H. M. S. at 201 Oxford St., Portland, in a rented house," and recommended "that the pastors co operate most actively with the W. H. M. S. in the work of this new and promising institution." Each year since the Conference has adopted the report of the board of nine commending the work of the Deaconess Home and portraying the need of a permanent Home. At the last Conference, in April, 1906 a resolution was presented by the chairman of the board, and adopted by the Conference, that a permanent Home be

took the needful steps for incorporation, and have secured this fine property, which seems providentially to have been kept for us until this time. A good friend of the work who is neither bigoted nor sectarian will procure for us all the money we need at a low rate of interest, and we move forward trusting in Him who said: "According to thy faith be it unto thee." Already plans are being made for the enlargement of the work. A day nursery, and a hospital room adjoining that of the nurse, are some of the proposed new features. A young lady from Old Orchard is very soon to enter the Home as a probationer, and probably take her first year's course there.

Now, friends, let us "bring all the tithes into the storehouse," and thereby "prove" our Heavenly Father.

MRS. B. C. WENTWORTH,
Pres. Maine Conf. W. H. M. S.



NEW DEACONESS HOME, PORTLAND, MAINE

ian Mission, which is carried on by our deaconesses, also in a locality where rooms will rent easily.

This fine property in this ideal location we have, through the generosity of its owners, been enabled to secure for \$7,000—just half what the house cost at the time of erection—and we consider ourselves extremely fortunate. We have some money in hand and more is coming in, but we shall, of course, be obliged to put a mortgage upon it for the present. Here is a chance for those who have some of the Lord's money in charge to put it to good use in helping to pay for the house. Will you not ask Him what He would have you do about it, and then act accordingly? What better memorial to some loved one who has "gone up higher" than to put \$100 into this house and name a room for that one, or \$25 and name a door, or \$10 and name a window, or \$500 and name one of the parlors?

This step was not taken hastily or without much prayerful consideration. We canvassed the ground thoroughly, looked the situation in the face, and here is what we saw: The Maine Conference, at its session in 1901, adopted a resolution that "Deaconess work be established in Maine Conference." In 1902 the report of the Conference board of nine was adopted, which stated that "The Woman's Home

secured as soon as possible. At each of the three district meetings of the W. H. M. S., held respectively April 27, May 1, and May 2 of the present year, a resolution was adopted endorsing the plan of the executive board of the Maine Conference W. H. M. S. "to secure as soon as possible a property for a Deaconess Home to be held in trust for the Methodist Episcopal Church."

We are now paying as much for rent as we will have to pay in interest, and perhaps more. The tenement now occupied is altogether too far from most of the work which the deaconesses are doing. The long walks are too fatiguing, taking the strength which should be put to a better use. Then, again, the present quarters are far too small for the work which ought to be done, and which in our new and commodious house we expect to do. We seemed to have reached a crisis where a change was absolutely necessary. To remain where we now are and expect growth and development, would be like expecting a chicken to develop into a large and vigorous hen while confined in the eggshell. We felt that we must either advance or retreat, and we seemed to hear the same command which was given to the children of Israel: "Go forward;" and, trusting in Him who alone can "build the house," the executive board of the Maine Conference W. H. M. S.

RESCUE MISSION WORKERS OF GREATER BOSTON

REV. C. H. STACKPOLE

IT was a happy inspiration that moved a number of the mission workers of Greater Boston to propose last week—what is believed to be the first of its kind—a convention of all agencies doing special mission work in the city. The plan was of late conception, and only ten days were possible for arrangements, but the effort proved a decided success, surpassing the anticipations of its friends. It is now expected that a permanent organization will be formed, and that the "Annual" will be a bright spot to which the workers and friends of city missions may look forward with pleasurable anticipations.

The Missions represented were: Bethany Mission, 144 Hanover Street; Boston Industrial Home, 17 Davis Street; Boston Seaman's Friend Society, 287 Hanover Street; Chinese Mission, 16 Oxford Street; Florence Crittenton Home, Watertown; Hope Mission, 1766 Washington Street; Hebrew Mission, 105 Staniford Street; Italian Mission, 287 Hanover Street; Merrimac Street Mission, 134 Merrimac Street; Ruggles Street Church Mission, 1148 Tremont Street; Union Rescue Mission, 64 A Dover Street; Welcome House, 9 Florence Street. The speakers were, without exception, brief, bright, and to the point; and bringing message out of full hearts from deep experience of the grace of God in its application to the darker side of life in the great city, they did not fail to hold the close attention of all present. The morning was given to devotion and testimony under the leadership of those two choice spirits, C. W. Morehouse and Mrs. A. J. Gordon. The afternoon was devoted to fifteen-minute addresses by the various mission workers. The presence of "Mother Prindle," recently come from New York to take charge of the Florence Crittenton Home, Watertown, was in itself a benediction. Mother Prindle is a woman of heavenly spirit and large vision, and speaks out of a most remarkable and blessed experience of rescue work for fallen women in many of the great cities in our own country and in England.

Miss Edith M. Marshall, of the "Welcome House" mission, is a little woman with an impressive face and a clear and sensible manner of speaking that holds the intense interest of all. She spoke of "caring for the girl of the street," and emphasized the need of genuine love for those whom we would save, the wisdom of leading instead of attempting to drive, and of always working *with* rather than *over* girls induced to come to the Home. Miss Marshall's practical suggestions of teaching these girls under her care "the glory of work," of taking them to the country for a revelation

of God in nature, of teaching them the true meaning of genuine repentance for all sin and love for Christ, breathed of sanity and Christianity throughout.

Fine emphasis and illustration of personal work in soul winning on the street, boat, train, and in the tent, were given in brief addresses by David Reid, F. B. Greenwood, P. E. Call and Rev. H. G. Wellington. John Thompson, of Pawtucket, converted from the life of a common drunkard, was called to the stand by Mr. Wellington as one of the specimens of tent work in the city — and a good sample he was. His testimony had the clear ring of truth. "Nothing but love in action could ever make John Thompson believe in Christianity," he said. There is evidently a rapidly growing interest in this country in favor of aggressive work outside the churches, in tent and open air, for the unchurched.

The work of the Industrial Home of Davis St., now in its twenty-ninth year and under the superintendency of Mr. Oliver C. Elliot, merits special attention, and is best represented in Mr. Elliot's own words:

"In a city world famed for its abundance and diversity of philanthropic effort, its numerous institutions for the relief of distress, this Home stands proudly as the pioneer of practical applied Christianity — the first organized effort to provide a home for unfortunate, unemployed men by making employment the basis of relief. The perplexing problem today, and ever has been, is 'How to deal with the unemployed.'"

"The Massachusetts Legislature has enacted laws looking to the extermination of the tramp. The local police and health boards have endeavored to enforce those laws, which in substance are, first, that they shall be clean; second, that they shall work; and, third, that the places they frequent shall be wholesome and conform to certain rules and regulations. But in spite of legislation, organization and systematized effort, tramps still exist, and are destined to remain as a perpetual menace to this and every other large metropolitan centre. This condition of things is made possible largely through imprudent benevolence on the part of our well-meaning citizens. The sandwich at the back door, the nickel towards a night's lodging, and the ticket for a three-cent meal, for which there is no adequate return, appear at the moment to alleviate suffering and satisfy the need, but in reality create, foster and perpetuate indolence, filth, moral depravity and crime. In 1873, Rev. William Bradley looked down through the vista of time and saw that the only permanent remedy for this evil was an institution where those in need of shelter and food could work for it and thus become self-supporting. For twenty-eight years the Home has justified the opinion of Mr. Bradley and solved the problem of dealing with unemployed, homeless men. Hundreds, yes, thousands of the men who are adrift in our city are starving, not so much for the necessities of life, as for an opportunity to start again. Our institution is that opportunity, and who can estimate the amount of good that has been done?"

This Mission gives employment and a new start in life to thousands of homeless men every year, and yet is nearly self-supporting.

Hope Mission, 1766 Washington St., is doing a faithful and growing work under its efficient superintendent, David Reid, a member of Bromfield St. Methodist Episcopal Church, and his equally able and devoted wife. Mr. Edward Packard, of Bethany Church, Roslindale, is the secretary of this Mission. It is a modern eleven-room house used as a headquarters for Gospel and humanitarian work, located in the heart of the great South End district. The objects Hope Mission is working for are aggressive evangelism and humanitarian work throughout the great South End and Roxbury districts, and to establish three branch missions for gospel work — at West End, close to North Terminal Station, at

Park Square, and at Roxbury Crossing. Mr. Reid has been for nineteen years continuously in evangelistic and missionary work, ten years as captain in the Salvation Army, leaving the Army in latter years to give his entire time to mission work. He conducts an outdoor Gospel service every night in the year directly in front of the Mission, reaching in this way about twenty-five thousand persons yearly with the Gospel. These services are always adjourned to the Mission Hall. He proposes to adopt the same methods, with suitable lieutenant, at the three branches referred to above, and is sure with these enterprises of reaching with the Gospel a multitude of persons yearly. Through the summer he conducts Sabbath outdoor gospel services at the resorts and is planning for this with every acquisition of strength he can get. The Mission is a headquarters for dispensing practical helpfulness to anybody in the community, and this work is limited only by the means at Superintendent Reid's disposal.

John Cowan, D. D., of the Merrimac St. Mission, spoke most interestingly of the neglected children of the city and of the great necessity and possibility of reaching and helping them in many ways. Flowers have a powerful influence; but few can be found to distribute them. The children are fascinated with our Christian songs; but who will sing to them? They can be brought into Sunday school and are quick and eager learners; but there are no teachers! Suburban Christianity which has now become so predominant will do well to take heed to these conditions.

The "Work for Foreign Immigrants" was well represented by Mrs. E. D. Mason for the Chinese, Rev. S. Musso for the Italians, and W. R. Uchtman for the Jews.

The closing address in the evening, by Mr. John Callahan, of the Hadley Rescue Hall, Bowery, New York, successor to the late S. H. Hadley, was certainly most unique and impressive. Reared in the worst conditions of New York, for twenty years following a life of crime, an inmate like Jerry McAuley often of jails and prisons, he was at last arrested for God by a mission worker on the street. Mr. Callahan naturally believes in mission work for the lost. He told the audience with simplicity and all sincerity the story of his life, including his conversion, and all felt at the conclusion that Jesus Christ came to seek and to save that which was lost.

Altogether, the convention promoted fraternity among the workers, was productive of encouragement and unity, made a good impression on many listeners, and can but be a forerunner of better things for Boston City Missionary endeavor.

Italian Mission in Portland, Me.

MRS. ANNA ONSTOTT.

ZION'S HERALD of June 6 is an inspiration, and will be sure to win many friends to the subject of "assimilating the foreign population" and helping the "stranger within our gates." I notice, however, that the Italian Mission in Portland, Me., was omitted. It was started less than two years ago by Mrs. H. I. Benson, superintendent of the Maine Conference Deaconess Home. It maintains a night school, reading room, Sunday-school, Epworth League, and prayer-meeting. The services, however, are carried on by a woman, a licensed deaconess. The attendance averages about 20. There are over 20 probationers, and some are ready for full membership. Two young men are at Kent's Hill attending school, and others

wanting to go. When Mrs. Benson took up this work the language and customs of these people were strange to her, but she can speak, sing, and read Italian now — surely, a God-given gift of tongues.

Old Orchard, Me.

Summer in Northfield

REV. ARTHUR N. THOMPSON, D. D.

The 24th season of Northfield Christian Conferences and Summer Schools will soon open. D. L. Moody has gone to his reward, but the spirit and influence of a good man never die. The spirit of John Bunyan still walks the earth in Pilgrim's Progress; the hand of John Wesley still rings ten thousand Methodist church bells; John Calvin's body still molds in Geneva, but his defence of God's Word will live forever. Not less true is it that Dwight L. Moody still walks the streets and guides the policies of Northfield, and that in no figurative or poetical sense, but in the simplest, truest, prose reality. His spirit speaks in every Summer Conference, and with an increasing power as the years go by.

Mr. Moody's deep interest always centred in the General Conference for Christian Workers, and it is in this Conference that his influence is still felt in a marked degree. In his call for the first Conference in 1880, Mr. Moody stated the object: "For solemn soul consecration, for pleading God's promises." In the call for the seventeenth Conference (the last one before his death), Mr. Moody stated the object: "The study of God's Word, the development of the Christian life, a revival of the spiritual life of the church. . . . That every Christian be lifted to a higher level and power." These words still mark the purpose of every conference.

Throughout the series of seventeen conferences before Mr. Moody's death there was a steady increase both in numbers and in spiritual power. The years since his death have marked no abatement in either respect. The attendance has increased, and the spiritual power has increased, year by year. The Northfield Summer Conference today is a world-power for Christ and His church. Attendance is a privilege not to be passed by any Christian who can get there.

Dr. G. Campbell Morgan, of London, will be one of the leading speakers, as usual, this year. Among the other speakers will be Drs. Johnston Ross, R. A. Torrey, C. B. McAfee, L. G. Broughton, and others.

The sound judgment with which Mr. Moody refused to limit the Northfield work to any one phase of Christian truth or life, has marked the policy pursued also by his son, Mr. W. R. Moody. Much prominence has always been given to subjective dealing. A keynote of every conference of the twenty-three which has been held was struck by Mr. Moody in the first one, as he said: "Don't think of your homes, your families, your work, or your churches now. Attend now to your own heart only." But the subjective side is not alone emphasized at Northfield. The life and service of God's children is also made more vigorous and abundant by addresses and conferences on Christian work, Bible study, and mission work in all its varied places and phases and all departments of Christian thought and activity.

Present indications are that the twenty-fourth conference will be the largest of all in its attendance. God's children are praying that it may be the deepest of all in its spiritual power. Northfield is pre-eminently adapted to be the home of such a conference. It is one of the beauty spots of New England. Beauty as God made it has not been marred here by the hand of man. Nature wields an unhindered sceptre over the hills and through the valleys, and points upward to nature's God.

Accommodations for all will be ample and pleasant, and the expense most reasonable. One can live in Northfield on any scale that he desires, from \$1 per week in the camp to the regular hotel rates offered at the Northfield, a beautiful summer hotel not far from the Conference grounds; and whichever one he chooses, he can be sure of getting more than his money's worth in physical comfort and in mental sharpening, and in spiritual uplift he gets that which cannot be estimated in dollars and cents.

THE FAMILY DEPARTMENT

Homely Counsel on Care

Quoted by MARK GUY PEARSE, in "Christ's Cure for Care."

Within a garden by the cottage door
Sits an old mother, knitting busily —
Hair snowy white beneath a snow white
cap;
Eyes blue as the blue skies that arch the
place;
A face all full of peace and sunny hopes.
A cheery song she sings, a moment stayed
To count the stitches and to set them right,
Then click the needles music to her song.
From her I learned this counsel upon care:

Don't you trouble trouble
Till trouble troubles you.
Don't you look for trouble;
Let trouble look for you.

Don't you borrow sorrow;
You'll surely have your share.
He who dreams of sorrow,
Will find that sorrow's there.

Don't you hurry worry
By worrying lest it come.
To flurry is to worry,
'Twill miss you if you're mum.

If care you've got to carry
Wait till 't is at the door;
For he who runs to meet it
Takes up the load before.

If minding will not mend it,
Then better not to mind;
The best thing is to end it —
Just leave it all behind.

Who feareth hath forsaken
The Heavenly Father's side;
What He hath undertaken,
He surely will provide.

The very birds reprove thee
With all their happy song;
The very flowers teach thee
That fretting is a wrong.

"Cheer up," the sparrow chirpeth,
"Thy Father feedeth me;
Think how much more He careth,
O lonely child, for thee!"

"Fear not," the flowers whisper;
"See thus He hath arrayed
The buttercup and daisy,
How canst thou be afraid?"

Then don't you trouble trouble,
Till trouble troubles you;
You'll only double trouble,
And trouble others too.

Thoughts for the Thoughtful

The Overcoming Life

I knew a lady who was a Christian, but a very uncomfortable and unhappy Christian, and who made everybody unhappy around her, and had the special peculiarity that, while she kept good enough in her own room, when she went out into the family all her prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason. One day she had been as cross as she could be all day, and in the evening she met a friend, who said to her: "If you will only take the sixth chapter of Romans, and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means, and if you understand it and believe it, you will get deliverance."

She promised to do so, and when reading in her chamber that night she came to the eleventh verse, "Likewise reckon ye yourself dead unto sin," she could not understand that. "I am not dead," said she; "it would be telling a falsehood if I said that. When I go out of my room I know that I shall just do the same as I have been doing all day." But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to "reckon" herself on that authority "dead to sin."

She turned to Gal. 2: 20, where Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." She

repeated it over and over, and, although she could not understand it, she claimed it by faith continually, and asked the Lord continually to enable her to understand it. She went to sleep doing it, she got up in the morning doing it, she did it as she went downstairs. "But how will it be," she thought, "when I get into the dining-room?" But she went into the dining-room saying it, and went through her breakfast saying it, and the Lord made it true — she was "dead" to her old temptation. After the breakfast was over, her mother said to her: "What is the matter with you? Has anything happened? You seem to be so happy." She replied that it seemed as though her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself dead to sin and alive to God in Christ; and not for one moment has the old temptation troubled her. Any Christian can do that, no matter what his present condition may be. At the very moment when he is in the worst possible condition, he stands most in need of it. — *King's Highway.*

Beware of Habit

The very fact that all through the weary night the disciples had evidently fished on the left side, shows that in all of them there was that noble doggedness without which strong character is never forged. The man who can toll all night though he gets nothing is the rough material out of which saints are made. There is something heroic in all quiet persistency, especially when not one fish comes to the net. But to all of us, I imag-

ine, there come mornings like the morning that dawned on these fishers at the lake; hours when we feel more intensely, when we see more vividly, when hopes are born in us and when new vistas open. It is in such hours, if we be men at all, that we will never hesitate to make great changes — we will cast our nets on the right side of the ship. We have never really prayed, but we shall pray now. We have never been thankful, we shall be thankful now. We have let devotion take the place of service, or we have let service take the place of prayer. Beware of the tyranny of habit in religion. There are ruts for the heart as well as for the wheels. We have toiled all night upon the left and have caught nothing. Cast the net on the right side of the ship. — REV. G. H. MORRISON, in "The Unlighted Luster."

Why Don't You Ring?

Let us learn to value prayer more. We have read a description of a picture. There is represented the steeple of an old church. In the steeple is a bell and a rope hanging down toward the earth. Beside the bell calmly sits an owl, suggestive of the fact that the bell has not been used for a long time. Through a casement of the steeple one can see down below a little corner of a graveyard, and running by it the street full of hurrying people. As a motto under the picture are the words: "Why Don't They Ring?"

Why don't we ring? Why do we permit the bell cord of prayer to hang all unused in the steeple, when if we would only ring we might have our lives all flooded with the harmonies of heaven? Let us pull the rope! Let us value prayer more! Let us use it more as a means. We can have the music of heaven falling down and filling our lives with the sweetest melodies of comfort and peace and joy if we will. Why don't you ring? — Rev. G. B. F. Hallock, D. D.

NECESSITY OF RELAXATION

FRED MYRON COLBY.

SOME people have not the happy faculty of throwing aside their cares and responsibilities and taking the necessary rest and recreation when the hours of labor are over. It is a habit that should be cultivated. Nothing is more exhaustive and wearing to nerve and mind than of always keeping in harness, so to speak. To carry your work and your troubles home with you or away on your vacation, is the next thing to committing suicide. The mind must rest as well as the body. Train it to do so, and you will live the longer and the better for it.

A bow cannot always remain strung. Even Ulysses' bow would have lost its cunning kept in that condition. So it is with the mind. After severe mental toil, relax; take up some amusement, or at least think of something else than your business cares and vexations.

"Lie there, Lord Treasurer!" said Lord Burleigh, as he took off his gown of state for the night. "Lie there, Lord Treasurer!" He meant that, as he threw off the lord treasurer's robe of office, he threw off all official care with it. It is a sermon in a sentence — a homily to take to heart. The example of Queen Eliza-

beth's lord treasurer is a good one to follow. In fact, one will find it essential for his health and happiness to live up to it as nearly as possible.

You, for instance, busy merchant, when you go home from your store, throw off the coat which gives you staid respectability behind your counter, saying to it: "Lie there, sir merchant!" and step into your dressing gown and become a domestic man. Be no longer the merchant through whose mind clerks who are careless and bad customers who fail to pay their bills march like so many ghosts. You can do this just as easily as Lord Burleigh could throw off his cares, and you will find yourself enjoying life much more fully than if you do not, and your family will be the happier for it.

"Lie there, school-teacher!" with the hat and cloak the young woman takes off as she comes back to the boarding-house after the labor of the day. Forget the trials of the school room, the martinet principal, and the unfriendly criticism of some parent. You will recall them the next day soon enough, but it is a delightful habit to say to them, "Lie there," with the lunch-bag, the parasol, and all the rest of it. "Lie there, school-teacher!"

And you, tired mother, when the night comes and the children sleep, and your home holds all the dear ones, slip off your work-gown which you have worn all day, and say, as you throw it over a chair: "Lie there, housekeeper!" Do not think of the unfinished ironing, the sewing unperformed, nor the curtains you cannot afford to buy. Be glad of the love and truth that exist under your humble roof, and, letting the housekeeper be forgotten, sleep your cares away. If the great minister, with his cares of state, could say to his gown, "Lie there, Lord Treasurer!" why may not you address your simple calico in the same manner? Indeed, it does not keep so many or such heavy cares within its gathers as enveloped his lordship's furred robe of state.

Of course there is now and then a heart grief that will not be laid aside, which will haunt us in our dreams; but the ordinary worldly cares which fall to our lot should not be allowed to follow us in our hours of recreation and rest. Unbend! Lay aside the cares of state so to speak — the thought of money-getting, money-losing, our professional ambitions and our social ones as well, and, becoming like simple children, say to the insignia of our work-a-day life: "Lie there, Lord Treasurer!"

Warner, N. H.

The Supersensitive Woman

IF you happen to know a woman of the supersensitive type, you are doubtless tempted to call her by a harsher name than that. Pettish, self-seeking, malicious, fiendish, all seem to be words more nearly describing her uncomfortable transgression.

"I don't see why I am always slighted; always left till the last to be consulted; never written to; never visited, when you come within a block of my door; always overlooked and ignored." These are the moans with which the supersensitive woman makes her family and friends miserable.

When she was a girl she was always suffering from fancied slights. All her life

she will continue to distress herself by imagining unkindnesses intentionally directed at her. Her old age will be peevish and unlovely, embittered to herself and all about her by fretful complaints and moping.

Supersensitiveness like this is simply an exaggerated form of selfishness and vanity. If the morbidly sensitive woman thought less about herself and more about others, she would have no time for conjuring up supposed slights. If she were not so bent upon occupying the centre of the stage, in her own imagination, she would speedily discover that she was not at all a target for unkindness, but just one of the many upon whom the world is ready to smile! she will smile upon the world. — *Selected*

THE BIRDS IN JUNE

EUGENE C. DOLSON.

The birds this morning all sing together
Their June time medley of mirth and cheer,
In leafy orchard and tangled thicket —
They wake up early this time of year.

Swallows about the barn eaves twitter,
There's a robin's note from the brown stone-wall,
And high in the air a hawk is sailing —
You can hear, at times, his far off call.

Out in the blossoming clover meadow
A bobolink trills his merry tune;
And every note is a note of gladness,
For the world is gay on a morn in June.

Floridaville, N. Y.

PAULINE'S POSTAL SUMMER

"**B**UT I couldn't sit here all summer!" Pauline looked at the doctor in real alarm.

"Oh, it's only one day at a time, and there are a great many worse places to sit than this porch." The doctor smiled at her, with a significant glance around the wide porch, green with vines and plants, at her comfortable chair with its adjustable writing board, and the table near by her loaded with magazines, new books, and dishes of fruit.

"And I did so want to go to the Fair. Why, I never can sit here!" Her voice was growing almost hysterical. "I was only seven when all the family went to Chicago to the Fair there, and I wanted so much to go then. But I remember just how Tom pinched my ears, and said, 'Just wait ten or a dozen years, Sis, and your turn will come.'"

The doctor nodded and stroked his chin. "Hard lines, little girl."

Pauline went on excitedly: "I've fairly made a collection of World's Fair guides and maps and folders, and I've thought out just what I want to see and what I'm willing to skip."

"And now it's all skip, Pauline," added the doctor, with a firmness in his tone that brought the tears to the girl's eyes. "Here it stands in the balance; rest for that strained knee this year, then college and years of good times. On the other side, carelessness now, and then crutches."

"Oh, I mean to be reasonable, doctor. I'll sit so still I shall hardly breathe, but it seems as if I had to make a fuss about it."

Dr. Bruce looked thoughtfully at Pauline as he rose to go. He had been her Sunday-school teacher for several years.

"We are not expected to bear hard things alone, Pauline. Don't forget our Helper." Then in a lighter tone he added: "I think I can bring a new prescription tomorrow that will do you good. Keep up a brave heart."

Poor Pauline heaved the deepest kind of

a sigh as she watched the doctor walk briskly to his carriage, but she smiled as he waved his hand, and called:

"I've great faith in that new prescription."

Soon after breakfast Pauline was established in her usual nook, waiting impatiently for the coming of the doctor. All at once she spied down the street the brown suit and buttons of the doctor's errand-boy, who seemed to be carrying a good-sized bundle under his arm. She watched him come up the steps, touch his cap, and lay on her table three parcels.

"The doctor has written the directions on the outside of the medicine," he said, with a twinkle in his eye, and then left the wondering Pauline.

On the outside of the largest, a flat, square package, was written, "No. 1: to be taken at once, and at frequent intervals all summer." A small budget bore the label, "No. 2: to be taken when desired." The third, an envelope, was marked, "No. 3: taken in connection with No. 1." Full of curiosity, Pauline opened No. 1, to find, to her astonishment, a large, black covered book, with the words, "Souvenir Postal-cards," in gilt on the cover. Inside, the leaves were of heavy gray paper, cut in curious slits. Pauline picked up No. 3.

"This goes with No. 1, and perhaps it will explain the mystery." Inside the envelope was a note in the doctor's handwriting:

DEAR PAULINE: I am called to the antipodes, so must send Charlie with the famous new prescription. My wife collected the contents of No. 3 for you, and sends them with her love.

Yours,

H. BRUCE.

The remaining contents of No. 3 were a number of cards, all containing the type-written words: "I promise to send some souvenir postal cards to Pauline Taylor this summer." But the signatures to the cards were what amazed Pauline.

"Why, here is Professor Wallace's name and Miss Dusen's, of the High School! They are both going abroad. And Mr. Banks is going to Mexico, and Mrs. Luce to California. And here are a half-dozen high school boys and girls that are going to the Fair. And Rev. Dr. Burns — why, he has been to Jerusalem this spring! I scarcely know some of these people, and I haven't an idea where they are going. But that dear, patient Mrs. Bruce — how much trouble she took for me!" Pauline was almost too much interested to open No. 2, which proved to be a pamphlet, "The Fine Art of Postal Collecting," and a set of the postals for Pauline's own town.

"How interesting they are! I never noticed them before, but these fine views of the Park and our public buildings will make a splendid beginning to my book."

The family gathered around to see Pauline's new prescription, well pleased at the happy light shining in her eyes. Tom, the brother, who was a traveling man, declared:

"Sis, I can half fill that book for you in six months."

That was the beginning of a delightful summer for Pauline. Other "pensioners," as they called themselves — two or three young people whom lameness or ill health debarred from active summer fun — passed long, healthful hours on Pauline's porch, while collections grew in a marvelous way. Many people became interested, and it seemed as if the outlook of all was broadened, as they took mental journeys in the path of the postals. One day Harry Munson, one of the enthusiasts, limped up Pauline's path as fast as his crutches would bring him.

"An idea, Pauline!" he called. "A brand-new idea! Let's have a postal

exhibit and charge admission, and raise heaps of money for the Fresh Air Fund."

"Good boy!" exclaimed Pauline. "I can see a lot in that." So they began eagerly to plan, and two weeks of happy preparation led to a delightful event at Pauline's own home.

Screens and porch-walls were covered with gray silesia, full of little slits, and here the most picturesque cards were placed. There were albums to be examined, and boxes of cards that quiet people might sit down and enjoy. At one hour of the day, Rev. Dr. Burns told of his trip to Jerusalem, illustrating with the postals, while at another time an international luncheon was served, with the following menu:

Frankfurter sausages,	Lyonnais potatoes,
Scotch scones,	Italian olives,

as a first course. This was followed by a dessert of:

Welsh rabbit, English tarts and Japanese tea.

People pronounced it a very "delightful mixture."

It was a tired company of postal lovers that came to Pauline the next morning to count their earnings and collect their postal-cards.

"I was just too tired last night to count all those dimes and quarters," said Pauline. "Did you ever see so many in your life?" But they went bravely to the task.

"They count up, Pauline—all these dimes and quarters," remarked Harry, as the rows of piles increased. But when they reached the total, \$40, even he was surprised. Rev. Dr. Burns came to join them just as they were rejoicing, and laid another dollar on the pile.

"Now, Pauline, ten little children can come out from the city for the happiest fortnight of their lives."

Pauline looked thoughtfully at the piles of quarters, then suddenly said:

"I was so disappointed not to see the Fair, but we've held such postal travels that I feel as if the Fair had come to my own door."

"And those ten Arabs will furnish a 'Pike' for you," suggested Harry, mischievously. Dr. Burns smiled, but said:

"I prefer Pauline should remember that 'whosoever shall give to drink unto one of these little ones a cup of cold water shall in no wise lose his reward.'" — GRACE JEWETT AUSTIN, in *Western Christian Advocate*.

A LITTLE WILD APPLE TREE

There's a little wild apple tree out in the pasture,
'Tis crooked and stunted and queer in its shape,
And it waves its long arms as the summer winds away it,
As if it were trying its best to escape.

I have never found fruit on its gnarled, twisted branches,
Green moss clothes its trunk from its boughs to its feet,
But it blossoms each spring with the best of the orchard,
And, oh, but its delicate blossoms are sweet!

On the north by the orchard the pasture is bounded,
There orderly apple trees stand in straight rows;
You can see that each tree has been carefully planted
And feels it must carefully heed how it grows.

But the wild tree is that which the black-bird has chosen;
She has found such a beautiful place for her nest.
The orchard is pleasant, I highly respect it,
But the little wild apple tree I love the best.

— Margaret Vandergrift.

THE GEORGE O. ROBINSON ORPHANAGE

RANSOM P. NICHOLS.

THROUGH the courtesy of Miss Hannah Hegeman, superintendent, I have the opportunity of forwarding to you a recently taken photograph of the members of the George O. Robinson

There are few efforts of missionary work in Porto Rico that appeal more forcibly to all Christians than this work of rescue for the poorest of the poor, the little girl without father and mother, providing a place to protect her from the sins of moral leprosy that often come so early into lives in this clime, and educating her during her childhood to her



Orphanage. This school, under the management of the Woman's Home Missionary Society, has had from its inauguration three years ago an enrollment of eighteen girls. The limited accommodations alone have kept the number fixed. It is a little early to mention the plans for the future looking to growth in numbers and efficiency, but

own uplifting and to a place of usefulness when she shall go from the school to teach her people.

The accompanying pictures were taken on Christmas morning last. I am sure some of the HERALD readers will gather inspiration from these fresh young lives that have been rescued by God's good servants not only for a life of purity and



this much is certain, that contracts have been let for the erection of a new building to accommodate one hundred, on the ocean front, a half-hour's trolley ride from San Juan.

cleanness, but for a life of service as well.

In the report of Miss Hegeman published in the Year Book of the Porto Rico Mission, she says: "I have no discouragements to offer; they are never

expected or invited to enter our Home. Because all our little ones have everything to make them happy and contented, they are instructed that neither quarreling nor crying is permitted here. So with us as workers; we have everything for encouragement, and care not to accept anything which has a taint of pessimism." A child can be supported for a year in this admirable Christian Home for the small sum of \$40.

San Juan, Porto Rico.

BOYS AND GIRLS

HOURS AND MINUTES

"Hurry, hurry!" sing the Minutes
To the Hours, slow;

"Everywhere that we are going
You will have to go."

"Tarry, tarry!" drone the Hours,
"Useless is this haste;
We but gather up the treasures
* You so idly waste."

But the busy little Minutes
Hurry right along;
Never stopping, ever singing
Still the same glad song.

When, at last, the lagging Hours
Find their journey o'er,
Each sees sixty little Minutes
Tripping on before.

This the song that both are singing
As they glide away:

"Though we tarry, though we hurry,
Still we make a day."

— Selected.

THE BIRTHDAY OFFERING

MARY A. WOOD.

THE little red chairs in the kindergarten room of the stone church were all filled one Sabbath in June with dear wee children — little boys and girls from four years old to seven. The faces that were lifted to the teacher seemed like lovely flowers — rosebuds and pansies and tiny bluebells and daisies and buttercups. You thought of them all as you stood by the teacher's side and your eyes went over the room.

The visitors' chairs were all full, too. They stood along the wall by the sides of the room, and the mothers, and sometimes the fathers, and friends sat in them and looked and listened with great interest.

On this June Sabbath a lovely old lady was one of the visitors. She was very old. Her face had little lines going over it as fine as lace threads; soft little curls as white as snow fell on each side of her face; but her cheeks were pink like a wild rose.

Some of the children had had birthdays during the week, and they brought their "offerings" and dropped them in the basket, counting the pennies, one for each year.

The dear old lady watched all this, leaning forward in her chair. When the service was over she said to the teacher: "I'm very old. My birthday comes this week — I shall be eighty years old. May I come next Sunday and bring my offering like one of your little ones? I'm so old that I am only a little child."

"Indeed you may," said the teacher. "It is a beautiful thing for you to think of doing, and my little people will all be glad to have you with us."

Then she went out with her eyes shining, and the teacher told all the children to bring roses when they came to Sunday-school on the next Sunday.

Never was a lovelier June Sabbath than dawned the next week, and again all the little red chairs were filled with happy children. The dear old lady was there, too, and sat near the teacher facing the children, in an easy-chair that had been brought in for her. She took off her bonnet and rested her head against the cushioned high back of the chair, and her face was as sweet as a little child's.

By and by the time came for the offerings. The teacher asked who had had a birthday since last Sunday, and a little boy and two little girls came up with their pennies. Ethel was five, and Lucile was six, while little Lealie was only four.

Then the dear old lady said: "I have had a birthday this week, children, and I have brought my pennies. I am very old — so old I have forgotten almost everything, only that Jesus came down from heaven, and that He loved little children, and did kind things for everybody till He went back to His Father, God — you know He is our Father, too. In a little while I shall go there to live in our Father's house, but I shall never forget this Sunday that I brought my offering."

Then she opened a little velvet bag, and the pennies were counted by the children as she dropped them one by one in the basket. It took a long time to count eighty. When it was done the teacher touched a silver bell, and in an instant the children were crowding about the dear old lady's chair and showering her with roses. They fell on her snow-white hair and filled her lap, and lay thick on the floor about her, and she sat with tears dropping down her cheeks and her face covered with smiles.

Then the roses were gathered up, and lo! when they were counted there were just eighty — one for each year of her beautiful life.

Meriden, Conn.

Helping Polly

AS the door closed behind Polly, Tom looked across at his mother. "How long has this been going on?" he asked. "She used to be the jolliest little youngster in the world."

Polly's mother shook her head at him, although her eyes were troubled. "Don't be severe on her, Tom. Polly's growing up, and sometimes a girl takes growing up rather hard. Just now her sense of proportion is a little out of focus, and small troubles loom large, but she'll find herself presently, and it will all come right."

"I should hope so," Tom replied, fervently. Upon second thought he decided to say nothing to his mother of the plan he had half resolved upon, but wait his opportunity with Polly. It came in a few days, when Polly came from school tearful and indignant over her French mark. "It isn't fair!" she declared. "Margaret Judson didn't do a bit better work than I, yet Margaret had ninety-six and I only ninety-three. I do think I have the hardest times!" she wailed.

"Yes," Tom agreed, "I think you do."

Polly looked at him in surprise. Tom's attitude since he came home had not been sympathetic — that was one of her grievances.

Tom pulled a notebook from his pocket and began to read: "Monday was a horrid, dull day, and your hair wouldn't stay in curl, and everything went wrong — as things do on rainy days. Tuesday you went downtown and couldn't find any silk like Lena Andrews', and had to get a homely old thing that you never would like. Wednesday you discovered that nobody ever did understand you, anyway. Thursday evening at Miss Jacob's, Miss Jacob acted 'queer,' and you wished you hadn't gone. Friday, Bridget let the cream custard curdle when she knew it was your favorite dessert. Saturday —"

But Polly interrupted: "O Tom, don't! I didn't know I!" — And then, a deluge impending, she rushed tumultuously from the room.

"O Tom!" the mother remonstrated, her own eyes full of tears.

"Don't you worry," Tom answered; "I know Polly. She's grit, and she'll come through all right. I am just helping her grow up." — *Youth's Companion*.

For Mother

HE was only a mite of a boy, dirty and ragged, and he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side, but this little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled, but the eyes were his only thanks as he looked back to see from whence the gift had come, and then turned his face away again, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear, he looked at it, and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tony lacked — and it seemed to be nearly everything — he had learned humanity's loftiest lesson: he held another dearer than self, and knew the joy of sacrifice. — *Baptist Young People*.

"RESORTS FOR THE VACATIONIST ILLUSTRATED"

1906 Hotel Book, 80 pages

Published by Boston & Maine R. R. Free

The Boston & Maine Railroad has prepared and is distributing its 1906 Hotel Book, entitled "Resorts for the Vacationist Illustrated." It contains 33 beautiful half-tone illustrations of scenes along the Boston & Maine Railroad, and about 70 pages of information concerning hotels and boarding houses, rates, accommodations, etc. The whole is enclosed in an artistic, colored cover, and a magnificent half-tone reproduction of the residence of Denman Thompson of "Old Homestead" fame is on the inside of the cover. This booklet will be mailed to any address on the continent, free, upon receipt of address.

THE SUNDAY SCHOOL

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Lesson XIII --- June 24

REVIEW OF THE SECOND QUARTER

HOME READINGS — Monday (June 18) — Matt. 7:15-19 Tuesday — Luke 7:1-17. Wednesday — Luke 7:36-50 Thursday — Mark 4:1-20 Friday — Matt. 13:24-30 36-43 Saturday — Mark 6:30-44. Sunday — Mark 7:24-30

GOLDEN TEXT — "Never man spake like this man." — John 7:46

What were the characteristics of Jesus as a teacher that make Him greater than all other teachers? The thing that impressed the people was the authority with which He taught: "For He spake as one having authority, and not as the scribes." He never speculated, He never presented possibilities, He never appealed to other teachers, He never hesitated in the presence of conflicting opinions, He never balanced arguments. He always saw His way with absolute clearness, and so He always spoke with absolute authority. His teachings were not the conclusions of any process of reasoning, but the declarations of things which He saw and heard. He spoke with authority because His mind was always open to the mind of the Father, and the words that He spoke He spoke not of Himself, but as they were given from His Father (John 14:10, 24). With authority, because of His own unspotted holiness, He declared that the pure in heart are blessed because they shall see God. Upon His soul there never fell the slightest shadow of sin, and so to Him was always given an open vision of God. Between Him and His Father there were no secrets, for His Father showed Him all things. He spoke with authority because He was Himself the truth. The truth was embodied in Him. There was no standard outside of Himself by which the truth of His teachings was to be measured; He was Himself the standard of all truth. And finally Jesus spoke with authority because of His perfect knowledge of man. He knew what was in man and needed not that they should tell Him (John 2:25). His teachings, therefore, were perfectly fitted to the facts and needs of human life. As the Great Physician He made absolutely correct diagnosis of man's spiritual sickness, and His treatment, consequently, was never a mistaken one. And because He is Master of all truth, and because He is Master of human needs, He holds His place as the supreme Teacher of the world.

Suggestions for Review

Our "Blackboard Exercise," which may, if preferred, be used in the class on slates or pads, brings the titles of our lessons conveniently within reach, and will be of great value in recalling the events and teachings of the quarter. By our Golden Text the twelve lessons are related to the teachings of Jesus rather than to His works. And yet between April 1 and June 17 at least seven very remarkable miracles have been studied — the healing of a man with a withered hand (Lesson II), and of the servant of the centurion at Capernaum (Lesson III); the restoration to life of a dead young man at Nain (Lesson XII); the cure of "a man

with an unclean spirit" on the eastern shore of the Lake of Galilee (Lesson VII), and of a young woman of Ptolemais similarly affected (Lesson X); the feeding of the five thousand (Lesson IX); and the Transfiguration (Lesson XII). As we recall these works of wonder we might well say, *Never man did such deeds as this man.* But the section of our Lord's life to which these miracles belong (from summer time A. D. 28 to summer time A. D. 29) includes also some of our Lord's most wonderful teachings. Each miracle, as we have studied it, has proved to be in itself "a parable in action," and almost every miracle has been either explained by our Lord or made the text for extended comment. So that, after all, the most precious truths of the quarter's lessons come to us not so much through our eyes, wonderful as the miracles were, but through our ears, as we listen to our Saviour's words. Seven of our twelve Golden Texts were spoken by Him.

W. F. M. S. Notes



— Quarterly meeting, June 13, Winthrop, Mass.

— Miss Organ and Miss Harvey arrived in San Francisco harbor just in time to witness the great conflagration.

— Springfield District will hold its convention, June 14, at Shelburne Falls.

— Miss Knowles is recovering from her severe illness, and was able to attend the great India Jubilee meeting in Carnegie Hall, New York, on May 13.

— Our Branch annual meeting, Oct. 8, in Asbury Church, Springfield, should be placed on your calendars at once.

— By the will of Mrs. Lucretia B. Gilbert, of Woodford, Me., the New England Branch of the Woman's Foreign Missionary Society received \$300. This dear friend up to her 80th year was most faithful in attendance at the meetings of her auxiliary.

— Words of congratulation for the charming souvenir program of the Jubilee meeting at Fremont Street Church have come even from as far away as our sister society, the Wesleyan, of Canada.

— Dr. Belle J. Allen has been studying in Vienna since last December, taking special courses in the hospital with a view to future work as a medical missionary.

— Mrs. H. A. Clifford, secretary of the Maine Conference, has been made a life member, through the generosity of a friend, Miss Cornelia Kimball, who is herself a life member of the Society. We are glad to note this well deserved honor to one of our faithful Conference secretaries.

— The Mexico auxiliaries have requested leaflets and Branch reports, as well as quite a number of mite boxes. It would be well if all our auxiliaries would make special effort with mite-boxes before the summer vacation.

— The course of study for next winter will be on mission work in the islands of the Pacific. As the Wesleyan Church of England achieved some of its most marvelous successes among the cannibals of the island world, this study will have peculiar interest to Methodist missionary students.

— The revival in the girls' school at Moradabad has been so wonderful that every girl in the school has professed conversion. The missionary writes: "It is like heaven."

— The daily papers are helping us in the closing of our study of Africa. The disturbed conditions in Natal show us the result of the so-called Ethiopian movement, as from day to day we read of battles and raids by the natives.

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible for above statement true. Pub.

— Miss Frye, of Korea, is visiting the New England Branch for a couple of weeks. She finds a warm welcome here, as Miss Paine has won all our hearts for her beloved Korean girl.

— A fine account of the Jubilee meeting in Carnegie Hall in the *Christian Advocate* was written by Dr. George Heber Jones, of Korea.

— Some of our African converts use amazing expressions when they attempt English. One is credited with asking that his "heart may be filled with the kerosene of God's grace," so that he may be a bright and shining light to his people. Another, answering inquiries about his health, states, naively: "I am feeling all right as to my body as far as I know, but I am not wise enough to know what is inside of me."

— A district meeting will be held at Concord, N. H., early this month, and one on Brookton district a week later. We hope these may be as successful as the Western Connecticut Association, which met at New Haven on May 3, and filled the First Church with an enthusiastic audience. This Association has done especially well so far on the thank offering, and is to date over \$2,000 ahead in its total receipts over last year at this time.

— Finely illustrated Jubilee publications are coming in from all the India Conferences. Evidently our Methodist friends out there are expecting large numbers to come from the home church. Information as to routes, expense, time of sailing, etc., may now be obtained at Room 18 36 Bromfield St., Boston.

— Miss Cushman is doing effective work among young woman's missionary societies, pleading for the thank offering which is to clear off the debt on our splendid girls' school in Peking, of which Mrs. J. Ellen Foster speaks in the highest terms, as to its suitability for its purpose and the fine class of Chinese girls who are being trained there for future leadership.

— Miss Simester and Miss Collier are not forgotten in their far away station, Chentu. We hope soon to have letters describing their work.

— Miss Jean Adams is recuperating at Clifton Springs. She has been so successful in selling the beautiful drawn work made by her poor women that her stock is completely exhausted, and she is waiting for a new supply from China.

— One delightful feature about our Thank-Offering this year is that we shall not only have upon the hospital the name of our beloved Mrs. William Butler, but other names, which are fragrant with the incense of their good deeds, are also to be placed upon the building. A number of churches have undertaken to raise the \$100 necessary to name a room in honor of some saint of their household, and individuals also have made memorial gifts. The New England Conference will thus honor their beloved secretary, Mrs. J. N. Halaford, who for many years has been the inspiration of her district secretaries in their arduous work. Vermont Conference proposes to raise \$500 to name a ward for Mrs. Bishop Parker, who as a Vermonter has a special claim upon their affection.

A Wonderful Tonic

HORSFORD'S ACID PHOSPHATE. Cooling, refreshing and invigorating. Disperses that dragged out feeling during spring and summer.

The Sweet-Toned Epworth Piano



A Piano good enough for these musicians, is good enough for any one.

Dr. WILLIAM WADE HINSHAW,
President Chicago Conservatory of Music.

"For the last ten years I have used an Epworth piano in my home, and a portion of that time also had one in my studio, where it was subjected to the severest strain and test. Both these instruments have stood the test in a surprising way. The tone of the Epworth is languid and sympathetic, making it a splendid piano to sing with. I can vouch for the durability, sweetness of tone, and general excellence of these pianos, and I gladly give them my unqualified recommendation."

Prof. E. O. EXCELL,

whose music is sung around the globe.

"The Epworth piano I bought of you for my home is a superior instrument. There is a clearness, depth and richness in its tone which is particularly pleasing. I can safely recommend the Epworth to my friends."

Prof. CHARLES H. GABRIEL,

well-known composer of Sunday School music.

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But place the Epworth in your home and the distinguished beauty of the design and the rich, mellow sweetness of the tone will not only delight you but will explain the popularity of the Epworth among musicians and music lovers.

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This direct-from-factory plan enables you to get a sweet-toned Epworth piano at a saving of about \$100.00 and an Epworth organ at a saving of from \$10.00 to \$50.00.

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buy, and to whom we ought to send our catalog.

It is still easier for us to sell an Epworth piano after we get a nice one in some home where we can refer to it as a sample of our work.

The Epworth is so beautiful in design and so sweet in tone that it sells itself—all it needs is an introduction to the prospective buyer.

There are people in every community who are thinking of buying pianos, but who, for both security and economy, prefer not to deal with middlemen, agents, dealers or supply houses.

These people would be glad to see an Epworth in the home of some neighbor and to learn from him about the satisfaction *and the saving* of dealing direct with us, the makers.

Now, here is where you can help us and we can help you.

We can help you by giving you a special reduction on a fine Sample Epworth Piano for your home and to which we can refer prospective buyers.

You can help us by showing your beautiful Epworth piano to your friends and neighbors, and by sending us the names of those who would like to receive our catalogs.

Now, if you would like to know what we are willing to do for you on a fine Epworth piano as a sample of our work, *fill out the coupon at bottom of this page* and send it to us at once.

We will then send our beautiful piano book and our Special Sample Piano Offer.

If you like our generous offer then you may select one of our fine pianos and have it sent on trial.

When the piano arrives you can give it a thorough trial to see if we have made a happy selection and have sent you the very piano you yourself would have chosen. And if you wish, you may have your friends "take a hand" in helping you to decide the question.

Then, if after a good trial you find the beautiful sample piano to be a nicer, sweeter toned piano than you can possibly get anywhere else for one half more, you may buy the piano on your own terms.

You may pay monthly, quarterly, annually, part cash or all cash or on any other reasonable terms. We like to accommodate our customers, and especially those who help us introduce our pianos. After you become the owner of an Epworth piano, we will pay you generously for sending names of piano buyers.

Now, if you would like a free copy of our beautiful piano book, with factory prices and our Special Sample Piano Offer, fill out the coupon and send it to us at once. Do not wait, but send the coupon in next mail or soon as you can.

Williams Organ and Piano Company
57 Washington Street, Chicago, Illinois

[Cut this out and mail as directed today]

Williams Organ and Piano Co., 57 Washington St., Chicago.

Please send me the free Epworth Piano Book with factory prices, also full particulars of your **Special Sample Piano Offer** as advertised in _____

Write name of paper on this line.

My name _____

Postoffice _____

State _____

OUR BOOK TABLE

THE EPISTLES OF ST. PETER. By Rev. J. H. Jowett, M. A. A. C. Armstrong & Son: New York. Price, \$1.25, net.

The fourth volume of the "Practical Commentary" series. The author has a vivid, even brilliant, style. His short, sharp, ringing sentences follow each other like the rattle of musketry. He brings out well, with plentiful illustration and ever active imagination, the riches of truth in these two epistles. There are twenty-nine brief discourses, or homilies, very well suited to devotional reading or pulpit and prayer-meeting use.

A LIVING WAGE: Its Ethical and Economic Aspects. By John A. Ryan, S. T. L. The Macmillan Co.: New York. Price, \$1.50, net.

The writer is a priest in the Roman Catholic Church and a professor of economics in the St. Paul Theological Seminary of that church. Professor Ely, of the University of Wisconsin, who writes an introduction (and to whom the book is dedicated), says that the present work is the first attempt in the English language to elaborate what may be called a Roman Catholic system of political economy, or to show what the received doctrines of that church signify in the mind of a representative member when applied to the economic life. The author says that "this volume shows that religion, as represented by the oldest and largest of religious denominations, professes, nay, urges, a definite and considerable measure of industrial justice." The aim of the book is, in general, to defend the thesis that wages should be sufficiently high to enable the laborer to live in a manner consistent with the dignity of a human being, while, at the same time, no minute rules are laid down to determine the full measure of compensation that any class of laborers ought to receive. He concludes that anything less than \$600 per annum is not a living wage in any of the cities of the United States, and that even this sum is not a living wage in some of the largest cities. He confidently maintains that an earnest and systematic endeavor to extend the living wage principle throughout the entire field of industry would be followed by a larger measure of beneficial results than any other method of industrial reform that could be pursued. The means he recommends are moral suasion and social effort. There must be an appeal to the minds and hearts of individuals, and the fullest utilization of the latent power of organization and social institutions." The labor question, he holds, will not be permanently and adequately solved without religion, that is, without the aid of religious agencies and a larger infusion of the religious spirit into the minds and hearts of men; "but neither will religion suffice in the absence of a detailed application of moral principles to the relations of employer and employee."

BABY BIRD-FINDER. Vol. II. Water and Game Birds and Hawks and Owls. By Harriet E. Richards. Price, green leather, 50 cents; paper, 30 cents, net. For sale by the author, 36 Longwood Ave., Brookline, Mass.

In dainty green leather covers, uniform with the first little volume on "Song Birds," Miss Richards, associate of American Ornithologists' Union, sends out a second "Baby Bird-Finder," which embodies a pocket guide to the identification of the "birds of prey, game and water birds," illustrated in half-tones from photographs.

The student, the sportsman, and all who are interested in birds, will find herein descriptions of 118 of the birds mentioned, their notes, habits, and the time of their arrival and departure in and from New England. It is printed in clear type on thin paper, with alternate blank pages for notes. Miss Richards has certainly placed bird-lovers under pleasant indebtedness to her.

NERO. By Stephen Phillips. The Macmillan Co.: New York. Price, \$1.25, net.

It is difficult to speak in sufficiently restrained terms of this masterly drama. Among poetical productions of recent years we know of nothing to equal it, or hardly to be compared with it. It seems to us much the best thing that Mr. Phillips has yet given us. The subject had great possibilities in the matter of passion and description, and the author has seized them all. The opening scene shows the poisoning of the Emperor Claudius by Agrippina, and the closing scene is devoted to the burning of Rome. There are many powerful passages. Page after page of marvelous beauty arrests the mind of the reader. The character of Nero is most subtly depicted, and the deteriorating changes that gradually came over it are strongly shown. Other personages well drawn are Seneca, Poppaea, Agrippina, Acté, Otho, Britannicus, Burrus, and Tigellinus. He will make no mistake who devotes an hour to perusing this play, and gives yet more time to musing on some of its lines.

Magazines

— The *World's Work* for June has, as usual, many articles which must be read even by the busiest. In fact, there is very little that can be skipped. The chief illustrated pieces are on "The New State of Oklahoma," "Japanese Women and the New Era," "Bridging the Gorge of the Zambesi," "The Scenic Marvel of Idaho," "The Model Schoolhouse," "New Isthmian Railway," and "Music by Electricity." Very inspiring is the full life sketch of Mayor J. N. Adam, of Buffalo, who is conducting the municipal government there as a great business establishment is conducted, and redeeming the city from graft. There is also a good sketch of the late Dean Shaler. (Doubleday, Page & Co.: New York.)

— In *Pearson's Magazine* for June James Creelman has two articles, in one of which he sings the praises of A. J. Cassatt, president of the Pennsylvania Railroad, and in the other tries to glorify Benjamin R. Tillman, who has disgusted so many people in the Senate, of which he makes himself the defender. Alfred Henry Lewis begins in this number "The Romance of Aaron Burr." (Pearson Publishing Company: New York.)

— The *Garden Magazine* for June tells all about the "Culture of Magnolias," "Large-Flowered Chrysanthemums," "Tilling the Home Orchard," and "Some Insects that Bother the Melon Patch." (Doubleday, Page & Co.: New York.)

— In the June number of the *American Magazine* Judge Grosscup writes luminously and comprehensively under the title, "The Rebirth of the Corporation," and shows that the true remedy for the trust problem does not lie in government ownership, but in public control through individual ownership. He makes a very good argument, and gives some encouraging illustrative examples. Arthur Goodrich tells "The Philosophy of an Adventurous American" — in other words, the story of Horace Fletcher, his creed and his career, the latter being a really marvelous one, and the former having to do mainly with the better mastication of our food. Arthur J. Burdick

describes the "Plant of Mystery," by which he means the cactus; William L. Finley describes "Home Life in a Gull Colony;" and there are many interesting stories. (Colver Publishing House: New York.)

— *McClure's Magazine* opens its June number with a romantic tale of mystery and adventure by Stewart Edward White. Ray Stannard Baker follows with an illuminating account of the experiences of Danville, Va., with the Southern Railway. Burton J. Hendrick, in continuance of his Life Insurance papers, gives the career of Elizur Wright, who wrought so well for righteousness. The serials of Carl Schurz and Rudyard Kipling are continued. Samuel Hopkins Adams relates the thrilling story of the great fight with yellow fever at New Orleans last year, ending in a signal victory over the epidemic and the mosquito, which was proved to be responsible for it. (S. S. McClure Co.: New York.)

— The opening article of *Scribner's* for June is by Capt. T. Bentley Mott on the "Larger Training of the American Army." The other chief features are: "A Norman Town," "An American's Impression of English Bird Life," "English Reserve," and "Vanishing Indian Types." (Charles Scribner's Sons: New York.)

— *Lippincott's* for June has a breezy novellette of adventure and love among the Chesapeake oyster pirates, by J. W. Babcock, called, "Two in a Fog." Also, "Land Hunger in the Black Belt," by Booker T. Washington, and six short stories. (J. B. Lippincott Co.: New York.)

— The special features of the *American Monthly Review of Reviews* for June are illustrated articles on the San Francisco fire and the city's future by ex Mayor James D. Phelan, President Benjamin Ide Wheeler, Dr. E. T. Devine, and Samuel E. Moffett; a discussion of fire insurance problems by Louis Windmuller; a geologist's explanation of earthquake phenomena, by N. H. Darton; a forecast of the Pan-American Conference to be held at Rio this summer, by Charles M. Pepper; and a character sketch of George Clemenceau, "the Warwick of French politics," by W. T. Stead. The editorial department, the "Progress of the World," discusses the work of Congress, the opening of the Russian Douma, and many other important developments of the month, at home and abroad. The fiction of the spring publishing season is reviewed in a special illustrated section. (Review of Reviews Co.: New York.)

— The *Popular Science Monthly* for June has at least two articles of special interest and timeliness. Prof. H. H. Turner, F. R. S., of Oxford University, writes in the *London Times* on "Times and Places of Earthquakes." It appears that every year there are some 30,000 minor shocks of earthquake in different localities, and of these 60 are "world shaking" and observable from a great distance. In thirteen years there have been at least 750 world shaking earthquakes. In 1886 a chair of seismology was established at the Imperial University of Tokyo, and since 1892 there have been issued by it seventy quarto volumes. The other article is by Dr. Horatio C. Wood, Jr., of the University of Pennsylvania, entitled, "Facts about Nostrums." It should be read by every one who is addicted to the patent-medicine habit, which is doing such immense harm. (Science Press: New York.)

SUMMER EXCURSION TARIFF

In Effect June 1st, Via B. & A. and New York Central

Boston & Albany R. R. agents are receiving 1906 issue of Summer Excursion Tariff in effect June 1st, naming rates to principal Summer resorts reached by the New York Central Lines, which include the Adirondacks, Thousand Islands, Niagara Falls, resorts on Lake Michigan, etc.

Call on R. M. HARRIS, City Agent, 386 Washington St., Boston, Mass., for further information.

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For more than twenty-five years it has by common consent stood at the head of its class.

In addition to the carefully prepared notes on each lesson it contains:

The Lesson Exposition, which unfolds the Scripture in its larger meaning, Lesson Illustrations, which help to explain some difficult points in the lesson. Lesson in Literature and Art, tracing the Bible as found in literature and art. Lesson Digest and Teachers' Guide, wherein are gathered the gem thoughts of the lessons. An Advanced Course of Inductive Studies on the Life of Christ. The Application of the lesson and many other Features which teachers find very helpful.

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Contains responsive readings with rich spiritual thoughts from the best writers, questions for senior students, and other helpful and interesting points on the lessons.

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THE SHORTER JUNIOR LESSON QUARTERLY

Designed to meet the desire of schools in moderate circumstances for a junior lesson help at a low cost. Contains appropriate and interesting questions on the lessons, daily Bible readings, quarterly review and supplemental lessons.

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THE BEREAN PRIMARY TEACHER

Issued quarterly. Prepared by a teacher of long and successful experience as a head of a Primary Department.

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Issued monthly. Sixteen pages. Very popular with the little ones of the Primary Department.

Price, single copy, 25 cents a year; in clubs of six or over, to one address - - - 20 cents each.

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Price, \$3 a year.

THE BEREAN LESSON PICTURES

Issued quarterly. Pretty and appropriate pictures for every Sunday of the year. The pictures are those of the "Leaf Cluster" in miniature.

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DEPARTMENT QUARTERLY**

This popular periodical enables those who cannot readily attend the Sabbath school to unite with those who do attend in the study of the International Lessons.

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THE BEREAN BEGINNER'S LESSONS

Issued quarterly. For teachers of scholars under six years of age in the Beginner's Department. Prepared by a teacher of successful experience in the instruction of little tots

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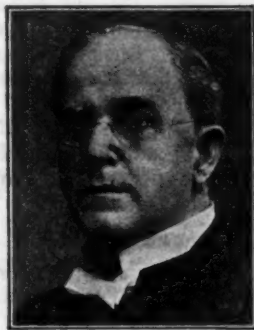
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BOSTON: 36 Bromfield St. PITTSBURG: 524 Penn Ave. DETROIT: 21 Adams Ave., East

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

Narragansett Assembly

AS announced on this page, May 30, the societies of Christian Endeavor, Baptist Young People's Union, and the Epworth League are to unite in an assembly movement at East Greenwich, R. I., July 28 to Aug. 5. Rev. J. O. Randall, of Attleboro, who, with others, is responsible for the plan, authorizes the announcement of the following program, which promises to be very attractive and helpful.

The series of study classes will include Mission Study, one hour each day, under the direction of Rev. W. E. Witter, D. D., the New England secretary for the American Baptist Missionary Union, a lecturer at the conferences at Lake Geneva and Silver Bay, and formerly a missionary in Assam.

The Personal Workers' hour is held each morning, and its value is guaranteed in the fact that Mr. S. M. Sayford, general secretary of the Evangelistic Association of New England, has charge.

To the daily hour in Bible study Rev. F. J. McConnell, D. D., of Brooklyn, will bring his thorough scholarship, unique methods, and devout spirit, insuring to all who may be privileged to attend a rare treat.

Saturday evening, July 28, will be the "Recognition" occasion, and a reception will be held.

Sunday, July 29, the students will attend the local churches in the morning. In the afternoon there will be held a great "Peace Meeting," with an address by Rev. Benja



REV. W. E. WITTER, D. D.

min F. Trueblood, LL. D., secretary of the Massachusetts Peace Society.

On August 5, the afternoon service will be a grand union meeting, which will close the Assembly.

The other parts of the daily program are: Morning prayers, platform meeting at the noon hour, denominational meetings immediately after supper. The afternoons will be reserved for recreation; the Academy grounds will be amply equipped for sports; provisions for sailing will be made.

Among the lecturers the following well-known men will appear: Rev. David S. Spencer, D. D., missionary in Japan, Dr.

Benjamin F. Trueblood, Prof. W. G. Puddefoot, D. D., Rev. Sumner R. Vinton, and Rev. H. C. Mable, D. D.

It will be a delight to all workers with Juniors that Miss Martha Hixon, the noted Troy Conference Junior League leader, is to be present and deliver a course of lectures on Junior work.

The fact of the union in this movement is worthy of note, and the result should be a



EVANGELIST S. M. SAYFORD

stronger union sentiment within the patronizing territory. Special attention is called to the fact that the membership in this summer school is limited, and the registering will be kept strictly within the limits agreed. The number apportioned to the Epworth League is 35; some have already registered.

League Notes

— Rev. C. C. Garland, of Claremont, N. H., recently gave his lecture, "The Denver Convention and a Trip to the Rockies," at Brownsville, Vt., where Rev. E. A. Legg is pastor.

— Secretary Oliver addressed a large gathering of young people at Claremont, N. H., May 25. Invitations had been sent out to Windsor and Springfield, Vt., to North Charlestown, Newport and Sunapee, N. H., and in spite of the storm an enthusiastic audience enjoyed the occasion. Refreshments followed the address. The chapel had been very beautifully decorated.

— The League at Chilmark is making steady progress in numbers, spirituality, and usefulness. A Junior chapter has been organized. The anniversary exercises included parts taken by each member of both Senior and Junior chapters. The pastor, Rev. A. S. Muirhead, gave a practical and forcible address on the "Development and Responsibility of Youth." This League has purchased new song books, and is planning for helping in the improvements that are to be made on the church.

EPWORTH LEAGUE CONVENTION

First General Conference District
Weirs, July 4-9

THE first great day of the feast, Independence Day, will be given over to suitable observances — receptions, excursions, concerts, and, perhaps, fireworks on the Lake, with a great public meeting in the evening, with the Governor of the commonwealth, senators, and other distinguished guests. An address will be made by Hon. Frank Plumley, recently arbitrator between France and Venezuela, and by another speaker yet to be announced. The Clafin Quartet of colored singers will be present.

Three distinct features are provided by the arrangement of the program: First, for

the inspiration that great addresses given by great men always brings; second, for the instruction and training of members of the League through conferences, normal classes, and schools of methods; third, for the recreation that those need who make this convention a part of their summer vacation.

Speakers

The following speakers have already promised to be present: Bishops Goodsell and Mallalien; Prof. Albert C. Knudson, of Boston University; Rev. Francis J. McConnell, of Brooklyn; Rev. Fred Winslow Adams, of Schenectady; Rev. Franklin Hamilton, of Boston; General Secretary E. M. Randall, of Chicago; President William E. Huntington, of Boston University; Rev. W. I. Haven, of the American Bible Society; Rev. George F. Kenngott, national superintendent of the Junior Christian Endeavor Society; Miss Martha A. Hixon, of New York. Many other speakers are partially engaged.

Who should come? Delegates from every chapter in the district. Young men and young women should be elected. Every League should be represented by at least two delegates, whose expenses should be paid by the local chapter.

Accommodations

The New England Passenger Association has made a rate of one and a half cents a mile for the round trip. Special rates have been made with the hotels and boarding-houses so that ample accommodation will be provided for all delegates from \$1 to \$2.

Building Food

To Bring the Babies Around

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food to bring it around again.

"My little baby boy 15 months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak, when he would cry he would sink away, and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape Nuts and, although I had never used the food, we got some and, for a few days gave him just the juice of Grape Nuts and milk. He got stronger so quickly we were soon feeding him the Grape Nuts itself, and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape Nuts, and she is a strong, healthy baby, and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in packages for the famous little book, "The Road to Wellville."

per day. When you have decided what you wish to pay and when you are to arrive, engage accommodation through Mr. W. B. Oliver, 36 Bromfield St., Boston. The following is a partial list of the places of entertainment: Lakeside Hotel (150), \$1.50 and \$1.75; Lakeview Cottage (20), \$1 and \$1.25; Story's Tavern (100), \$1 to \$1.50; Aqueductan House (60), \$1 to \$1.50; The Winnicoette (60), \$1 to \$1.25; Endecott House (18), \$1; Eagle Cottage (16), \$1; Winnebago House (20), \$1 to \$1.25; New Wells Hotel (300), \$2. A number of small boarding houses and cottages will be available, accommodating from one to five delegates each. Write to Mr. Oliver for all particulars. G. H. SPENCER.

The Bruere Children

WE are glad to present the faces of Master Bowen and Miss Carolyn Bruere, son and daughter of Rev. and Mrs. W. W. Bruere, for twenty-five years missionaries in India. Bowen is thirteen years old, and Carolyn is eleven. They have shown marked ability in music, and have been trained in New York city. They play the cornet together very charmingly. Ep-



worth Leagues and missionary conferences may secure their services by addressing the parents at East Holliston, Mass. The terms for the two are \$10 and expenses. From one of the New York papers is taken this commendation: "At a well-attended concert last evening in the Waldorf by Agnes Sumner Geer, a pleasing novelty was the cornet playing of the Bruere children, who showed excellent ability."

"12.00 O'clock Express" and "4.00 O'clock Limited"

Between Boston and New York in 5 1-2 Hours

Beginning with the summer time-table, in effect Sunday, June 10, the "Springfield Line" trains via Boston & Albany R. R. will be quickened, as follows:

"12.00 O'clock Express" and "4.00 O'clock Limited" reduced to 5 1/2 hours; "9.00 O'clock Express" changed to 9.15 A. M., making the run in 6 hours.

The following is equipment of trains:

9.15 A. M.	Buffet Parlor Cars.
12.00 NOON	Dining and Parlor Cars.
4.00 P. M.	Dining and Parlor Cars.
11.15 P. M.	Pullman Sleepers.

Similar schedules returning from New York.

All trains carry vestibuled day coaches, so that no extra fare is charged, unless Pullman accommodations are required.

For reservations apply at City Office, 386 Washington St., Boston.

The census of the Wesleyan Church has just been taken and the returns published. The increase this year is the largest in thirty years, being 13,406.

PRAYER-MEETING TOPIC

Surprised People

Sunday, June 24

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- June 18. The surprise of the righteous. Matt. 25: 37-39.
 June 19. The surprise of the unrighteous. Matt. 25: 44.
 June 20. The duty of watchfulness. Matt. 24: 44-51.
 June 21. God watching over men's conduct. 1 Pet. 3: 10-12.
 June 22. The dreadful day of the Lord. 2 Pet. 3: 10, 11.
 June 23. Christ's coming in judgment. Rev. 22: 12.
 June 24. Topic - Surprised People. Matt. 7: 22, 23.

In the Art Museum of Amsterdam there are two paintings of the old Dutch Burgomasters. Each picture contains about a dozen faces. But what was the number? What were the faces? What was their official expression? None of these counted for much. It was their hands that told the story. Every hand had its own individuality. One hand was uplifted, another extended. One showed the vehemence of will, and another the cordiality of friendliness. While the canvas was crowded and the artist could scarcely get more than the heads in, yet he made sure to give each head one pair of hands. It was a picture of what had been done. It stood for achievement. In our lesson the final reckoning is portrayed, and our Master places His seal of approval upon him that "doeth the will of My Father" (v. 21).

Apples of Sodom

1. Those who said "Lord! Lord!" (v. 21) counted upon their entrance into heaven through this public profession.
2. They were backed by a high grade of service done - as prophesying, casting out devils, and doing other wonderful works (v. 22).
3. As these could not be performed without public notice, they were noted for their practical energy.
4. They were also credited with abundant service, as their wonders were many (v. 22).

The Insignia

"In Thy name." This phrase occurs three times in this one verse, and seems to have been used in justification of their plea for acceptance. Had they really done all in His name and maintained to the end of life that same spirit, the plea would have been valid and sufficient. But they were evidently deceived or dishonest. Christ could not turn any one away who was worthy of approval.

Earthquake Surprise

"I never knew you" (v. 23). Dreadful disclosure! More appalling than the sudden shake of San Francisco's foundations! How the walls of their confidence must have been shattered! How the trusted undergirding of their hopes must have given way! Nothing now to stand on. Gone every reliance - all gone. Terrible situation! May God save all who read these words from a false hope. If we know Christ in genuine repentance and true faith, He cannot fail to know us as His true followers, safe in life and death, in time and eternity.

The Sentence

"Depart from Me, ye that work iniquity" (v. 23). This is an appalling sentence. Where must one go if he is compelled to go away from Jesus Christ? He is man's only Saviour, man's only hope. Pollock describes the one here mentioned as, -

"The man that stole the livery of heaven
To serve the devil in."

Mirrors

1. The dreadful possibilities of peril herein suggested.
2. The solemnity of that moment when eternal doom or destiny is settled.
3. The finality and fixedness of the state here implied.

A Similitude

Charles IX. of France was a most cruel monarch. Often had he persecuted the innocent and caused to flow the blood of pure hearts. But his own day came. As he was expiring, bathed in blood bursting from his own veins, he exclaimed: "What blood! What shall I do? I know not where I am!" For every true soul there is "Light from the Cross." It is the "Come, ye blessed of My Father!"

Norwich, Conn.

New England Deaconess Hospital

Continued from page 741

complete hospitals being erected in or about Boston."

Ex-Gov. Bates was received with great élat, and responded in a very happy vein, saying:

"We are living in a time of great faith. The work that is being done by this Hospital, by this order of deaconesses, and by those who are engaged in the work, is something that requires great faith; but it is a work that is most needed in our country today because it is a work that goes home to the individual, and we are never going to save this Union from all the things that threaten it in the shape of graft, corruption, cupidity, and those organizations that seek to benefit the few at the expense of the many - we are never going to be able to deal with these problems - except as we get at the individual and teach him the duty of brotherhood, the duty that each man owes to his neighbor; and the great value of the work referred to this evening is that its work is for the individual. It is the kind of work that teaches man that today is not the same as yesterday, and that it is not 'all of life to live or all of death to die.'"

"There have been quotations from all kinds of authors this evening, but I am going to quote - if I may - just a word from Daniel Webster, because it seems to me that we are almost quoting from a clergyman: 'We may work upon the marble, but it will perish. We may write upon the bronze, but it will pass away. We may rear temples, and they will crumble. But what we write upon the tablets of the human mind, teaching the fear of God and love for one's fellow-man, these things will brighten through all eternity.' It is because I believe that the workers here this evening are engaged in this work, and that all who help in the cause will be helping to engrave on the tablets of the human mind those things which will brighten through all eternity, that I am glad to come in and join with you on this occasion; and I trust that we all, to the extent of our abilities, will rally around those who are carrying on this work and do all we can to assist them."

The addresses of Messrs. Hildreth and Degen, among other important things, showed the economy of the deaconess work, the former stating that of five hospitals investigated - the Massachusetts General, the Malden, the Newton, the Faulkner, and the Baptist - the cost of operating was from \$14 to \$25.25 per week per bed, whereas in the Deaconess Hospital it is \$11 per bed per week. Mr. Degen compared the cost of construction of the new Hospital with that of a number of recently erected hospitals of first-class construction and similar size and purpose. He stated that the expense of construction of the Deaconess Hospital, which included many things not found in those with which it was compared, was less expensive, and was on a most economical basis. There was a general sense of satisfaction that as good as could be erected in the city of Boston was to be furnished at a price that had not yet been equalled in hospital construction when the quality was considered.

THE CONFERENCES

EAST MAINE CONFERENCE

Bucksport District

The Conference. — Vinal Haven — out-to-sea — was a real "Final Heaven." A hospitable people! That is a weak adjective indeed. What splendid, generous, whole-hearted entertainment these people gave us Methodist ministers! We will never forget them. Bishop Moore is the most democratic Bishop of the most democratic board of Bishops on earth. The business of the Conference was transacted with the greatest dispatch under his genial guidance. He is typical Western dash and whole-souled courtesy. He will be heartily welcomed should he come to us again.

Orono. — The charge we leave is good to us, and while it receives the new pastor with open-hearted kindness, sends forth the old with many a "God bless you!" That double reception will long linger in our memory. We be long, brothers, to the greatest fraternity in the wide world, and God pity the member of this brotherhood who does not make the way as easy and pleasant for the brother who follows him as he can!

Thanks and Greeting. — Congratulations and commiserations are coming from all parts of New England, and they illustrate the many views entertained concerning the presiding eldership. Here are a few samples: "I wish to extend my heartiest congratulations." "I was agreeably surprised to learn of your appointment to the presiding elder's office — congratulations and best wishes." "May prosperity, personal and official, crown all your labors. I am one of those old-fashioned Methodists who still believe in the presiding eldership as essential to the highest accomplishment of our work." "Your studious habits, and I fear your future, have received a set-back." "Why did you allow the Bishop to shelve you?" I might continue to quote many scores of opinions on the rewards and punishments of the office to which Bishop Moore appointed me. Allow me to thank you all, for I know your congratulations and commiserations come from your hearts, and to assure you that I am true to the government, doctrines and peoples of the Methodist Episcopal Church, however trying or easy the work committed to my hands.

Brothers — ministers and laymen — of old Bucksport District, I greet you! I am your servant to represent the mind and heart of our one Master. We are to work together to make Methodism the aggressive force it ought to be in this corner of Maine. We have problems to solve, and it is our privilege to get right down to the business on hand. God helps us to have an eye single to His glory, and not our own! May God give us the faith, and hope, and love, to sing, with little Pippa, as long as

"God's in His heaven,
All's well with the world."

Bucksport. — We hold our first quarterly conference and preach our first sermon as a presiding elder here. We receive a royal welcome amid the scenes of our boyhood, and are entertained by friends of our youth, Mr. and Mrs. C. O. Sawyer. The pastor's salary is increased \$50. Rev. Harry Hill is cordially welcomed to this charge.

Stonington. — This charge welcomes a former pastor back with great rejoicing, and shows its appreciation by increasing the salary \$180. Rev. Joseph Jackson attempts great things, and somehow accomplishes them. He is a valuable man. The outlook for Stonington is bright.

South Deer Isle. — Here we have the kind of a problem that can be met only by missionary

Church Organs

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money and personal sacrifice. Back in the days when Stonington was unknown, this was the centre of business and population; but the business and people are gone, and the little church depends upon the Stonington pastor for services Sunday afternoons and week evenings. How the few people left want a pastor all their own as in days past! But it seems to be out of the question.

Swan's Island. — Rev. J. D. MacNier is serving the Methodist Episcopal Church at Swan's Island and the Baptist Church at Atlantic his second year. This arrangement assures a man a good support and the churches a good pastor.

West Tremont Circuit. — Rev. A. J. B. Carter cares for his aged mother in Brooklyn, and serves this circuit. The people are well pleased with Mr. Carter. After an enjoyable day here we meet our old friend, Mr. M. V. Babbidge, who takes us to his home on Gott's Island, the outermost point of the circuit, for an evening service.

South West Harbor. — Here the new presiding elder was baptized, received into the church, and licensed to preach. Although it means real faith and hard work, the church will not cut down its appropriations on running expenses. The new pastor, Rev. O. G. Barnard, and his new wife — for he was married just before Conference — appreciate this. Mr. Barnard is at work already in an effort to reduce, or meet in full, the debt on the parsonage.

Prospect Harbor and Gouldsboro. — The matter of pastoral supply has been nicely adjusted by the appointment of Miss Mary F. Macomber, who has been studying at Boston University. Miss Macomber will find a warm hearted, loyal people and a splendid opportunity in the Master's work. The presiding elder was entertained at the beautiful home of Capt. and Mrs. G. W. Colwell. The church at Prospect Harbor is trying to pay a burdensome debt. We hope the Church Extension Society may help a little. It is a worthy case.

Sullivan. — We find the greatest activity on this charge. The pastor's salary is increased \$125, and a new preaching appointment added which pays \$200, making a total increase of \$325. A strong, representative committee was appointed to make plans and build a parsonage at once. The presiding elder preached, held quarterly conference, and attended a reception in his honor. Rev. N. R. Pearson and his wife are making a good beginning.

Franklin. — This charge is pleased with their new pastor, and Rev. Harry Lee is pleased with

his new charge. The work begins encouragingly.

Harrington. — We hold the quarterly conference in the house and room in which the presiding elder's mother passed to her heavenly reward. He was a very little boy then, but how real the surroundings seemed! We were pleased to meet the friends who remembered us, and enjoyed our visit very much. Rev. M. S. Preble is serving his second year here.

Columbia Falls. — Rev. S. M. Bowles has the banner family of the district — ten children, one away and nine at home; and bright, smart children they all are! The people think Conference sent "just the right man," and Mr. Bowles thinks he has just the right charge. We predict a most successful pastorate. We met some of the presiding elder's wife's old school chums here, which added to the pleasure of the visit.

Jacksonville. — Rev. E. A. Carter has a gracious hold upon this people. The salary was increased somewhat over last year. My faith in the loyalty of our laymen has increased also wonderfully as I witness their willingness to do and sacrifice for the church they love.

Eastport. — We think matters are finally adjusted as to the question of a pastor on this charge — that is, if Bishop Moore consents. Mr. Wallace felt that he could not go to the

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coast with his wife's physical condition as it is. Rev. H. A. Sherman seems to be well fitted to take the work of this important church. It was here, while serving his fourth year, that Rev. C. L. Haskell, father of the new presiding elder, died. How we tried to speak the words of the Master as we stood in the pulpit this faithful servant of God so long occupied!

H. B. H.

VERMONT CONFERENCE

St. Albans District

Westford.—While there can be no hope of a great increase in numbers here, the few who maintain worship are encouraged and are looking upward.

Binghamville.—Rev. A. H. Sturges begins his sixth year with this people, and also as supply for Westford. The work at Binghamville is looking up, and is full of encouragement. The estimate was advanced \$25.

Cambridge and North Cambridge.—This double charge is to be served another year by Rev. J. S. Allen. The work of improving the church property at Cambridge is going on. The North Cambridge members of the quarterly conference were not able to reach Cambridge on Monday morning because of the sudden rise of the Lamolite River the day before, caused by the heavy rain storm. The elder, following close in the rear of the pastor, found that a half-hour's more delay would have hindered him from reaching Cambridge for the evening service with his team. As it was, he was fortunate enough to be the last team to ford the stream, and does not care to have either his horses or himself go any nearer to complete immersion. In six different places on the drive home we were compelled to do some fording, in some places where it reached the body of the buggy. The pastor's estimate was advanced a small amount to make up the small out down in missionary appropriations which it was necessary to make to this charge.

Johnson and Waterville.—This double charge also has the same leader as last year—Rev. C. D. Pierce. The work here is prospering. The estimate was advanced \$25, and, in addition to that, whatever interest may be received from the "Homer Will Fund," which has recently come into the hands of the trustees. The whole should make an advance of not less than \$75 in the pastor's receipts. Rev. Ralph Gilliam was holding union revival services at Johnson at the time of our last visit. We need not say to those who know him that he is a safe man to lead on in that kind of work; and while the work had not progressed far enough to tabulate results, yet a good interest had already been awakened.

Morrisville.—This charge showed no ill effects from having entertained the Conference. The people enjoyed having us with them, were impressed as never before with the wide reach of Methodism, and were delighted with the speeches of the representatives of our general work. Bishop Hamilton made an impression upon the people of this and surrounding towns which will give them a conception of a Methodist Bishop they never had before. His brotherliness, his Christian fortitude in the midst of a very trying experience, his intellectual vigor, all combined, will ever be remembered by not only the members of the Conference, but by the people in general. Rev. P. A. Smith, the pastor, is a busy man, pushing on the work in this promising field.

Wolcott and North Wolcott.—This charge, which suffered much last year in its pastorate,

is now supplied by Rev. J. H. Wills. The work is opening splendidly, and Mr. Wills seems to be the man for the place. A Junior League will soon be organized at North Wolcott, which will mean much for the future of that little church. This is one of the spots where you will find children—growing, healthy children—just the kind out of which to make splendid Christian men and women.

Hyde Park.—Rev. O. M. Boutwell still holds the fort at this place; and well for the charge that he does. Some years ago he bought a small farm in this section, not intending to occupy it until compulsory superannuation made it necessary; but his wife's sickness and other matters rendered it needful sooner than was expected. He does not enjoy, however, the mixing up of farming and pastoral labor, and would not advise any of his brethren to attempt it. Still, in no other way could the work be supplied at this point.

Franklin.—Rev. O. B. Wells is continuing his successful work on this charge. Here the new system of church finance has been tried, and all apportionments for ministerial support were reported assured. Nearly two months after Conference last year not a dollar had been raised in this charge. This year, under the new system, all was provided. We were privileged to preach the Memorial sermon at this church on Memorial Sunday morning. The church was well filled, and the few remaining veterans of the Civil War who reside here were appreciative hearers.

West Berkshire, East Franklin and South Franklin.—Rev. G. A. Emery is serving this triple charge another year. We were able to touch the charge at East Franklin and West Berkshire on Sunday afternoon and evening, with the quarterly conference on Monday morning. This charge last year made advances all along the line, and the work opens in a very promising way for greater advancement this year.

Highgate.—Monday afternoon found us at Highgate, with the brethren ready for the quarterly conference. Reports were ready, and the interest in the work manifested seemed to assure a year of success under the leadership of Rev. C. P. Taplin. The woodshed of the church and a part of the barn will soon be shingled and the parsonage painted.

In General.—An Epworth League Workers' Conference was held with the League at St. Albans, May 29. Mr. Oliver, the field secretary, was present, and won the hearts of all who were there to listen to his wise words. The writer at first rather questioned the wisdom of appointing a field worker for League work, but confesses that if the Leagues will give Mr. Oliver a chance to get at their young people, he will bring about a much better condition of affairs than now exists in many of our Leagues. His address in the evening to nearly 150 young people was full of interest, and must profit all who listened to him. The officers of the League for the year are: President, Rev. George A. Stoll, Essex Junction; vice-presidents, Miss Ida Barton, Johnson, Miss Sarah Elrick, Richford, Miss Mabel Foster, St. Albans, Miss Eliza Coburn, Bakersfield; secretary and treasurer, Allen Wilder, Franklin; superintendent Junior League, Mrs. D. C. Jones, Waterbury.

Preachers' Meeting.—There will be two Preachers' Meetings on the district. The one for the north part will be held at Enosburg Falls, June 12-13; for the south part at Underhill, June 18-19. Let all the preachers be present at one of these meetings.

H.

NEW HAMPSHIRE CONFERENCE

Concord District

Epworth League Convention.—Concord District has within its bounds the Mecca of New England Epworth Leagues for this year. On July 4 there will open at the Weirs the session of the biennial convention of the First General District League, continuing through the following Sunday. Unless all indications should fail, this promises to be one of the greatest and best conventions held in years. Secretary Oliver has been untiring in his energies to make it a great success. His visits to the Conferences were of an inspiring and helpful nature—visits which have been supplemented by addresses in many of the local churches. Weirs is admirably located for such a gather-

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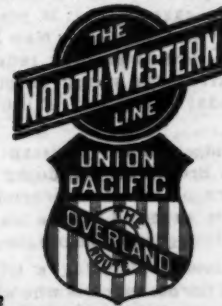
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ing. It has shown itself hospitable to many other large bodies, and will doubtless be found all that could be desired on this occasion. Concord District will without doubt send large numbers of its young people to the convention, who in turn will go back to the various charges filled with the enthusiasm of the gathering, and consecrated to noble work for the Master. So may it be!

Colebrook.—Nothing could be pleasanter than the way in which Rev. W. B. Locke was welcomed back to his charge this year. An open parsonage, a warm grate, and food testified to the kindly feeling existing between pastor and people. This was followed by a public reception given in the vestry of the church under the auspices of the Ladies' Aid Society. A large number were in attendance, while the addresses of welcome made by Mr. J. D. Annis in behalf of the church, Rev. G. B. Kambour for the Congregationalists, Mr. S. T. Noyes for East Colebrook, and Mr. E. E. Noyes for Colebrook, were warm in their cordiality. There was a pleasing program and then refreshments were served. Mr. Locke is indeed to be congratulated on the success which has attended his efforts in this charge. A good worker, he has

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seen his congregations grow, and the work of the Lord prosper.

Concord, First Church.—Rev. William Ramsden is happy in his work at this place, and the people are happy in his ministrations. The congregations that have waited on his preaching have been increasingly large. During the winter the Sunday morning attendance averaged 250, while the Sunday-school showed an average of 145. The members of the church say that these are the largest they have seen for many years. Mr. Ramsden is indefatigable in his efforts and resourceful in his ingenuity, hence the success that is attending his work. Men are needed more and more in our work who can adapt themselves to the circumstances under which they find themselves. With our ever-changing constituency, new methods must be devised, or death awaits us.

Penacook.—Rev. C. W. Martin is very popular in this field of labor, and this because he brings things to pass. An excellent preacher, he is none the less a good pastor, and looks well after the various branches of church work. Mr. and Mrs. Martin were welcomed back most heartily this year in a pleasant public reception. Presiding Elder and Mrs. Curl were in attendance and helped make the occasion most enjoyable.

Moultonboro.—The faithful ministrations of Rev. D. E. Burns in this field are highly appreciated by his people. They realize his worth and know how to show their appreciation. The work in this place was never in a better condition than it is at this time. During the summer large numbers of city people spend their time here. Among them, as among his own people, Mr. Burns is deservedly popular, and they always prove of great help to the church.

Bristol.—Presiding Elder Curl's visit to this place revealed a healthy state of things. Rev. A. B. Rowell has been doing a solid work. He is a strong preacher of the Gospel, and feeds his people substantially, and they enjoy it. In other ways his work is also of the highest type. Hon. R. W. Musgrove of this charge has been quite ill for a time, but he has now recovered and is again at his office.

Personal Matters.—Rev. O. S. Baketel, D. D., superintendent of special correspondence of the Sunday School Union, was in this State recently and spoke at Tilton Seminary. He was on a tour of the seminaries of New England. Down in Bangor the papers published the picture of Dr. Baketel and spoke in very laudatory terms of his work at Bricksport. "It is predicted," says the article, "that his visit to New England will do much toward awakening renewed interest on the part of the young people in the work of the Sunday school and of Bible study generally."

Dr. Wm. D. Bridge, the alert assistant secretary of the Wesley Brotherhood, is doing much to push the work of the Brotherhood in this Conference. It is expected that a number of chapters will be inaugurated before long.

Mr. R. S. Douglass is planning a trip of this district for one of the deaconesses who will represent the work among the churches.

E. C. E. D.

Dever District

Rochester.—The officers of this church have ordered the following improvements in the interior of their house of worship: a hard-wood floor for the auditorium, and a platform at the rear extending fully across the building, the new organ to be installed in the centre. It was also ordered that the old organ shall, upon the installation of the new one, be donated to the Methodist Episcopal Church at East Rochester. This beginning of gifts from the Rochester Church, so greatly enriched by a princely bequest, is hailed with gladness and appreciation. May the good work go on, and Rochester become a helper indeed of many worthy and needy enterprises in New Hampshire Methodism! May Pastor Danforth prove a wise and forceful leader!

Portsmouth.—A reception was tendered Rev. and Mrs. George W. Farmer at the parsonage the evening of May 21. Pleasing decorations and the presence of many friends illumined the cheerful rooms and the swiftly passing hours. Not only was our church generously represented, but the city also, inclusive of many of the pastors of the other churches and the secretary of the Portsmouth Y. M. C. A.

Light refreshments were daintily served, and the social movement was at once pleasing and helpful. This new pastorate opens well. A great work awaits minister and people in this historic city by the sea. Prayer for their mutual effort and a crowning success will be widespread on the district and beyond.

Methuen.—The semi-annual meeting of the W. F. M. S. of Dover District was held with the church at Methuen, Mass., May 10. At the morning session, after attention to essential business, papers were presented on these topics: "The W. F. M. Society in Action," "In the Church Auxiliary," "Among Young Women," "Among Children," "In the Foreign Field." The special features of the afternoon session were as follows: Addresses by Mrs. Mary Warren Ayars, secretary of literature, and by Mrs. G. F. Durgin, N. E. Branch secretary of children's work. Mrs. Guy Chase, of Smithtown, is the district secretary.

On Memorial Sunday, by invitation of the minister, Rev. R. F. Wolcott, Col. Wm. B. Greene Post 100, G. A. R., worshiped with our church at Methuen. The veterans in full rank, escorted by the high school cadets, marched to the church and were assigned seats in the centre of the auditorium. Chaplain Adams conducted the opening services, after which Pastor Wolcott preached ably, eloquently, and with much pertinence.

The Lawrence and Haverhill Preachers' Meeting held its monthly session here, May 28. Being the annual meeting, elections were in order. Rev. William Woods, pastor of St. Paul's, Lawrence, was chosen president; Rev. Jerome Wood, pastor of the People's Church, Haverhill, vice-president; and Chaplain Adams, secretary. A paper forwarded by this scribe to meet an assignment made nearly a year ago was read by Secretary Adams. The paper was one of reminiscence entitled, "A Day at Groveton Camp meeting in 1873."

Rev. John W. Adams recently passed his 74th milestone. A local paper, to the Chaplain's genuine surprise, printed a generous review of his busy and serviceable life. The paper named him as "one of our most highly respected and esteemed residents," "a veteran of the Civil War, and for nearly a half century prominent in the Methodist ministry." It is not essential to recount in the HERALD the manifold service of this man so well known in Methodism. This note is merely a recognition of this courtesy of the press of the town where the good Chaplain has had comfortable residence the past twelve years. Surely it is a pleasant thing that some of the kindly, appreciative words of one's fellows should appear, and be read, before departure to the unseen world. Mr. Adams was expected as Memorial Day orator at Franklin Falls, N. H., a service he has rendered there for several years. May 23, evening, he was the guest of the John A. Andrew Circle, No. 22, Ladies of the G. A. R., Boston, and at its invitation read his Memorial Day poem.

O. C.

N. E. SOUTHERN CONFERENCE

Merwick District

South Manchester.—The Taber chapter of the Epworth League connected with this church has for several years invited the Drake Post, G. A. R., to an entertainment, banquet and reception just before Memorial Day, to show their respect and love for the survivors of the War of the Rebellion. This year the interesting event occurred, May 23, in the parlors of the church. The veterans brought their wives with them, by special invitation, this year. An entertainment was given, consisting of vocal and instrumental music, and readings by Messrs Wesley Porter and C. Elmore Watkins. A male quartet rendered fine vocal selections. The address of welcome was made by Mr. John Winterbottom, and the pastor of the church, Rev. W. F. Davis, acted as toastmaster. Several of the veterans responded, and gave very interesting reminiscences of the Civil War. The banquet was an excellent one. Nearly all the members of the Post were present, and greatly appreciated the kindness and practical sympathy of this splendid company of young people, the Epworth League.

On the following day the Highland auxiliary to the Connecticut Sunday School Association held its fourth annual convention in Cheney Hall. Rev. W. F. Davis opened the convention at 8 o'clock by a devotional service. Secretary

E. F. Talmadge, of the Connecticut Association, led a talk and discussion on "Local Problems," and this was followed by an address by Mrs. George Embury, of Hartford, on "Some Practical Suggestions on Primary Supplement Work." "Knights of King Arthur, or the Boy Problem," was the subject of a talk by Dr. Talmadge, ending the afternoon session. Lunch was served at 5 o'clock, provided by the women of the South Methodist and Centre Congregational Churches. The evening session opened with a piano and organ prelude by Mrs. Mary Chapman Holt and Miss Hannah L. Davis. After the devotional services a talk was given on "Lesson Preparation and Presentation," by Rev. Oscar A. Phelps, of Hartford, and then the closing address on "The Jolly Earthquake in the Sunday-school," by Rev. F. D. Elmer, of Winsted. The convention was one of rather unusual interest, was well attended and very instructive and helpful. Rev. W. F. Davis is the president of this Association.

Rockville.—A union Memorial service was held in the Congregational church on Sunday evening, May 27. The address on "God's Share in the Struggle for Union and Liberty" was given by Rev. W. S. MacIntire. The address gave great satisfaction, and the music of the chorus choir was grand. Parker's "Union and Liberty" and Kipling's "Recessional" were rendered in excellent taste and with good effect. The members of Burpee Post, G. A. R., and the Woman's Relief Corps were present in a body. Beginning with May 20, merchants' week was observed in Rockville, during which time free trolley transportation into the city from several places on the Springfield line brought great crowds of people into the place. On the 20th, in the afternoon, the pastor, Rev. W. S. MacIntire, and Dr. J. I. Bartholomew held a service on the public square, at which each spoke briefly, but with good effect, to the crowd. The next day the pastor received a poem from one who attended the service, in which he spoke of the emotions awakened within him recalling earlier days and the training of home, etc., showing that one heart, at least, was greatly moved by the impressive service. Doubtless many others could have given a similar testimony in prose.

Personal.—Rev. Edgar F. Clark has been spending a few days with old friends and parishioners in Williamantic, where he had a delightful pastorate from 1867 to 1870, during which time the present parsonage was built. Mr. Clark has also had successful pastorates in

DOCTOR EXPLAINS

His Article in the Medical Magazine About Coffee

One of the most famous medical publications in the United States is the "Alkaloidal Clinic," in a recent number of which an entertaining article on coffee by a progressive physician and surgeon was published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years, and my children actually cry for it and will not be satisfied with any other beverage. Indeed, they refuse to eat until they have had the customary cup of Postum, and as it is a re-builder, and does nothing but good, I am only too glad to let them have it.

"To get the best results we boil the Postum at least 20 minutes, and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderfully quick and sure re-builder. Ten days' trial in place of coffee proves it. Look in packages for the famous little book, "The Road to Wellville."

Norwich and Stafford Springs. A cordial welcome is always accorded him on Norwich District, either as a pastor or as a visitor.

X. Y. Z.

NEW ENGLAND CONFERENCE

Haston District

Dorchester, First Church.—Children's Day was observed last Sunday, by the baptism of eight children, and a sermon by the pastor, Rev. W. H. Powell, on the "Boyhood of Jesus." Interesting exercises by the Sunday-school were held in the evening.

Cambridge District

Somerville, Broadway.—At the June communion, the pastor received 6 by letter and took 6 on probation. The renovation of the church goes on, and will be completed in time to open in September. Rev. B. L. Jennings has had a most cordial greeting. At the formal reception the usual program was full of heartiest welcome.

Newton Upper Falls.—Sunday evening, May 27, Rev. (and Captain) James Noyes, of Cambridge, addressed the young people on "War Times in the Gulf Department." The speaker was out four years, and went South with General Butler's expedition. For two years he was provost marshal of Ship Island, near New Orleans, having in charge rebel prisoners. The address was greatly enjoyed. The pastor, Rev. O. W. Scott, has just completed a series of special training services for the class of probationers, covering experience, doctrine, church history and polity. The King's Herald recently gave a very delightful evening's entertainment, during which Mrs. Scott gave a talk on the "Dolls of Many Nations," with the dolls before her, and from her own personal collection. The evening netted about \$10.

Lowell, Worthen St.—Rev. Mr. Stoker, of India, recently spent a Sunday with this church, to the great delight of all, giving two strong and interesting addresses on the work in India. On June 3 the pastor, Rev. E. P. Herriek, baptized 1 and received 5 into full membership. The return to this church of Rev. Samuel North, a local preacher, who formerly gave years of faithful service here, but has for two years been in North Adams, gives much pleasure to both pastor and people.

Lynn District

Swampscott.—The reception of Rev. C. S. Otto was indicative of an excellent condition of

the work left by the retiring pastor, Rev. William Full, during whose two years the membership was increased 40 per cent., and marks the opening of a new era of enthusiasm and growth. The welcoming speeches at the reception were made by representatives of the Sunday-school, Epworth League, and Ladies' Aid Society. An excellent collation was served.

Salem, Lafayette St.—The reports from all branches of the work, made to the first quarterly conference, were the most encouraging. All bills for the last year had been promptly paid, and the outlook in this department is much better than it was a year ago. A class of young people will soon be received into full membership. Says a layman: "Rev. J. W. Ward is recognized and appreciated as an able, earnest preacher of the Word, a faithful and conscientious pastor." The pastor was authorized to receive contributions for a new church edifice.

Lynn, Maple St.—Rev. Frank T. Pomeroy preached the Memorial sermon before the General Luther Post, G. A. R., and the affiliated organizations of the Sons of Veterans, Women's Relief Corps, and the Spanish War Veterans. The sermon was based on the words of Psalm 20: 5, and was highly commended. The church was beautifully decorated. In the evening, there was a special musical program and an address by Capt. Benjamin Pitman, of Post 5.

Wilmington.—A successful series of revival meetings has been held under the leadership of Miss Edith Waterman, with Miss Amelia Paisley as soloist. More than fifty persons, more than half of whom were connected with the Congregational parish, were at the altar to begin the Christian life. Seven have joined the Congregational Church and 10 have united with the Methodist Church on probation. Others will be received. The quarterly conference sent resolutions of sympathy to Rev. Robert Johnson, a former pastor, and now a missionary in the Philippine Islands, in the loss of his little daughter.

G. F. D.

Springfield District

Springfield, Trinity.—The beautiful residence, 37 Edward St., which has been leased for a parsonage for some years, is to be purchased in the very near future by the church for about \$9,000. This will add one more to the splendid parsonages owned in the New England Conference. The church is to be refrescoed, repainted and recarpeted, and a steel ceiling is to be put in the large vestry at a cost of about \$1,500. Last Sunday 28 members were received into the church—14 from probation, and 14 entirely new ones on probation and by letter.

Easthampton.—This loyal church does not propose to allow its pastor to bear all of the financial loss which came to him because he declined an invitation to a larger field. At the first quarterly conference the salary was advanced \$100. Splendid! Let the good work go on. This is the second advance on the district this year, so far as reported.

Camp meeting.—The fourth Sunday in June is to be a camp meeting Sunday all over the district. The preachers have been invited to preach a sermon on "The Old Paths" on that day. Sixty seven sermons on one theme at one time ought to produce results. The presiding elder has prepared a splendid program for the meeting.

C. E. DAVIS

ALLEN S. OLMSTED WINS IN COURT

The Foot-Ease Trade Mark Sustained

Buffalo, N. Y. — The Supreme Court has granted a permanent injunction with costs against Paul B. Hudson and others of New York city, restraining them from making or selling a foot powder which the court declares is an imitation and infringement on "Foot-Ease," now so largely advertised, and sold over the country. The owner of the trade-mark, "Foot-Ease," is Allen S. Olmsted, of Le Roy, N. Y., and the decision in this suit upholds his trade-mark. Each package of the genuine Allen's Foot-Ease has the facsimile signature of Allen S. Olmsted on its yellow label.

MINISTERS' UNION.—The annual meeting of the Ministers' Union (of all denominations) will be held in King's Chapel, Boston, Monday, June 25, at 10:30 a. m. Methodist ministers are urged to attend.

CHURCH REGISTER

HERALD CALENDAR

Union Pr. Mtg., Prov. and New Bed. Dist.,	
Attleboro,	June 18 19
Norwich Dist. Pr. Mtg. at East Hampton,	June 18 19
Yarmouth Camp-meeting,	July 29 Aug. 6
Weirs Camp meeting, Weirs, N. H.,	Aug. 13-18
Laurel Park Camp meeting,	Aug. 26-Sept. 3
Hedding Camp-meeting, Hedding, N. H.,	Aug. 27-Sept. 1

Marriages

NUTE-ALLEN—At Sanford, Me., June 2, by Rev. Alex. Hamilton, William O. Nute and Alice Frances Allen, both of Sanford.

ROSEBROOK-HODGE—In Groveton, N. H., May 28, by Rev. N. L. Porter, Freeman S. Rosebrook, of Groveton, and Harriet B. Hodge, of Guildhall, Vt.

MUZZEY-LANE—In Ashburnham, June 6, by Rev. J. W. Adams, of Methuen, Arthur T. Muzzeby, of Haverhill, and Mahal A. Lane, of Ashburnham.

NICKERSON-CHASE—In Dover, Me., June 2, by Rev. H. W. Norton, Osmund O. Nickerson, of Dover, and Edith Iola Chase, of Guilford, Me.

Contributions for San Francisco

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Previously reported,	\$2 508 98
West Derry, N. H.,	6 00
Trinity, Charlestown,	26 70
St. Paul's, Lynn,	40 00
Lancaster, N. H.,	15 00
Friendship, Me.,	4 00
Winthrop St., Boston,	106 00
Rev. C. A. Plumer, Taunton,	2 00
	\$2 798 68

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TILTON SEMINARY.—Saturday, June 16, 7:45 p. m., Osborne prize speaking. Sunday, June 17, 10:30, Commencement sermon by Rev. John Reid Shannon, D. D., Malden, Mass.; 7:30 p. m., Vesper service, address by Rev. D. C. Knowles, D. D. Monday, June 18 2:30 p. m., Alumni ball game; 7:45 p. m., Recital from "She Stoops to Conquer." Tuesday, June 19, 10 a. m., Closing chapel exercises and awarding of prizes; 11:30 a. m., Annual meeting of trustees 2:30 p. m., Class Day exercises; 7:45 p. m., Music recital. Wednesday, June 20, 10 a. m., Commencement exercises, orations by members of the graduating class; 1 p. m., alumni luncheon in the Gymnasium; 7:45 p. m., Concert, Senior Reception.

PREACHER WANTED.—For charge located in best part of South Dakota, paying \$600 to \$650, and house. Married man preferred. Enclose testimonials with application, to J. P. JENKINS, P. E., Sioux Falls, South Dakota.

W. F. M. S.—The Fitchburg District, Women's Foreign Missionary Society, will hold a convention in the church at Clinton, June 21. Mrs. Legg and Miss Marriott are expected to be present. S. W. DUNK, Sec.

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OBITUARIES

On the other side of the stream
That steals by this earthly shore,
I know that our loved ones love us still,
Just as they loved of yore.

They carry us in their thoughts;
They speak of us when they meet;
And ever and ever the truth of old
Bides with them, warm and sweet.

O patient and constant dead,
Whom so easily we put by,
Who fade away from our inmost thoughts
As the stars fade out of the sky!

We put them so far away,
We hide them so deep with God;
We think of them snatched to the farthest
star
As soon as they're under the sod.

Ah me! it is pitiful so,
Dear lovers, so leal and near,
Aye pressing your faces against the gates
Of our hearts, and we will not hear!

O friends, when our sainted dead
Pass over that unseen line,
They fly not far, to a foreign land—
They dwell in your land and mine;

A land that no fire can burn,
No element sweep away,
The dear, long home of immortal love,
God's country and ours for aye!

So draw to them closer there,
As of old time, hand in hand.
God meant we should walk, through life
and death,
In Love's immortal land.

—JAMES BUCKHAM, in "A Wayside Altar."

Ball.—Martin Van Buren Ball, son of Amos and Betsey Ball, was born in Princeton, Mass., Nov. 4, 1837, and received his name from the coincidence of his birthday with the date of the election of Martin Van Buren to the Presidency of the United States. He was the youngest of ten children, only one of whom (a sister) is now living. On April 25, 1861, he married Louise Bryant, who survives him.

Mr. Ball was converted in 1864 under the ministry of Nathaniel Stevens, and for forty-two years lived an honor to our church. To him the Christian life meant more than passive acceptance of the church's standards. The church at Princeton owes much to his unceasing efforts in every good work, and especially in his official capacity as steward, trustee, collector, and treasurer. This church was founded in 1839, and represents in its history the labors of a heroic people. Throughout the years during which Mr. Ball was a member, no one gave himself for the good of the society with greater devotion than he. During the pastorate of Rev. F. B. Graves in 1882, the church auditorium was remodeled, much of the work being done by Mr. Ball in person and given to the church. In 1891 the vestries were renovated, and Princeton Methodism had an attractive house of worship. Then, in 1892, just when the church building had been put into first-class condition, a stroke of lightning set fire to the property, and it was burned to the ground. The loss was heavy, and it was impossible to recover and build again. But from 1892 to the spring of 1902 services were continued regularly in the school-house. At the latter date Princeton was discontinued as a preaching place. Mr. Ball bore the burden of responsibility with the pastor during those years of struggle for the church, and voted for the dissolution of the society only when it was apparent that wisdom demanded it.

Mr. Ball moved to Gardner in April, 1905, and passed to his reward on Sunday morning, March 25, 1906. The last three years of his life were filled with suffering from an incurable disease, but even when he saw the end approaching his faith was unshaken. It was his pastor's privilege to call upon him often, and the conversations with this noble soul passing through the crucible of suffering will never be forgotten. His faith was triumphant. As we parted one day just before his death he remarked: "The good old Methodist doctrine will carry me through." Conscious up to the last few minutes, he could give the assurance to his devoted wife: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Many will recall his constant interest in the welfare of our church, his steady faith, his stalwart Christian character, and his sympathetic ministry to all who needed his help.

His funeral service was held at the residence in Gardner, March 28, and was conducted by his

pastor, Rev. J. E. Lacount. His wife, two daughters—Mrs. Jennie Ham, of Hudson, and Miss Nora Ball, of Shelburne Falls—and his son, Mr. Harry Ball, of Gardner, remain to remember his inspiring life.

J. E. LACOUNT.

Richards.—Daniel Richards, Jr., was born in Dorchester, July 27, 1867, while his father was pastor of the old First Methodist Episcopal Church of that place. He was baptized in that church, Oct. 8 of the same year, by Dr. L. R. Thayer, then presiding elder of Boston District. As a little child he was consistently religious, and up to the age of ten years regularly went with his mother to the Lord's table. About this time he seemed to become conscious of unfitness for this solemn service, and for about five years ceased to take communion. At fifteen he heard and obeyed the call of God's Spirit and definitely consecrated himself to the Christian life. From that time to the end of his earthly career he was a recognized disciple of Christ. He prepared for college in the public schools, and graduated from Boston Univer-



THE LATE DANIEL RICHARDS, JR.

sity in 1891. He was united in marriage with Miss Hattie Elizabeth Carr, of Somerville, July 27, 1896, and for a time engaged in teaching in one of our Freedmen's Aid Schools.

His life was clean in word and deed. Growing up in the church and with the purest home influences, no bad habits ever embarrassed him. In his life-work he was industrious, patient and hopeful. Under heavy burdens he was without complaint. Though undemonstrative, his love for his parents and his own little family was tender and true. He was a faithful member of the First Methodist Episcopal Church, Somerville, and was increasingly useful in all its services.

His illness was brief, and his death, May 1, 1906, a great shock to his friends, especially to his parents, who had to so large an extent lived for him. The bereaved wife and three little children are comforted by the practical Christian sympathy of the friends who love them, and by an unshaken faith that the great Father makes all things work together for good to them that fear Him.

GEO. SKENE.

Goodspeed.—On the afternoon of April 25, 1906, Capt. Nathan Goodspeed passed to his eternal reward from his home in East Weymouth, Mass., at the ripe old age of 87 years.

Captain Goodspeed was of Cape Cod stock, a sturdy son of the sea. He was born in Marston's Mills, April 16, 1819, and, receiving his education in the district schools, he followed a seafaring life until 1848, during which time he was engaged in the coasting trade, running from Boston to Baltimore, Albany, New Haven and Philadelphia.

On Jan. 8, 1843, he was married to Harriet N., daughter of Rev. James Bicknell, of East Weymouth, the ceremony taking place at Orleans where Mr. Bicknell was then stationed. Sixty years of married life were theirs, the blessed union being severed by the death of Mrs. Goodspeed, Aug. 29, 1903. Nine children

were born to them, five of whom are still living: Harriet M., wife of Charles H. Whittier, of Haverhill; N. Herbert, of South Weymouth; Laura, wife of Wallace C. Sherman, of Hyannis; J. Quincy and Liddle B., wife of Harry Taber, both of East Weymouth.

In 1848 Mr. Goodspeed and his wife took up their abode in East Weymouth, where they lived for nearly sixty years, endearing themselves more and more to a large circle of friends. During all these years Mr. Goodspeed was a loyal Methodist, serving the local church in the capacity of trustee and steward and teaching in the Sunday-school for over fifty years. Active in every good work, he early identified himself with the temperance cause, and was especially interested in work for the children. He was one of those kindly, appreciative souls, never forgetting a kindness, and quick to acknowledge the least attention. Everybody loved him, for he loved everybody. He was a loving husband, a kind father, a faithful friend, a consistent Christian man, and he leaves to his children a blessed heritage; for "A good name is rather to be chosen than great riches, and loving favor rather than silver or gold."

The funeral service, which was largely attended, took place at his home on High St., East Weymouth, and was in charge of the pastor of the Methodist Episcopal Church. Favorite hymns of the deceased were sung by a selected quartet, and at the close of the service the body was escorted to the grave by Crescent Lodge, I. O. O. F., of which deceased was a member. The spirit has gone to God who gave it.

GEO. G. SCRIVENER.

Fisk.—Lovett Fisk was born in Holliston, Mass., June 13, 1814, and died in Portland, Conn., in February, 1906, reaching nearly 92 years.

Mr. Fisk found the great blessing of justification in his young manhood when aged seventeen, under the wonderful ministry of Rev. John Parker, who baptized him, and he held steadily to that solvent and satisfying Scripture, John 3:16, through all his term of probation. He was one of six sons—Horace, Aner, John, Abner, Lovett, Sewell; a household of sons, no daughter's pleasant voice being heard along the years. It was a joyous sight to see them fill the parental pew and listen to all parts of the service. There was no Methodist Church in beautiful Holliston seventy-five years ago, and these noble sons, with rare executive ability, by giving and living made a goodly temple possible, putting down each their hundred dollars. Mr. Fisk lived to see and enjoy a church that was tenacious of the simple verities of the Gospel and accomplished much for the reign of the Divine Messiah.

Our brother in early life happily came under family educational influences, his mother a writer, his father a mathematician, his uncle a graduate of Harvard in 1804, and a brother at Wesleyan University; and later a son at Harvard and a daughter at Wilbraham. Though very deaf in his last years, he retained his interest in the divine kingdom by reading the church papers and turning the pages of elect books, and concluded by reading Prof. Winchester's new book on John Wesley, while his big Bible was constantly by his side. His long life of intelligent interest in church and state, and his quiet Christian example and activity as a citizen have not been in vain, and a large circle of friends cherish the memory of a true disciple. His wife preceded him four years, and they now rest in the Centre Cemetery in Holliston.

He leaves a son, principal of Boston Latin School, a daughter, wife of Dr. Potter, and five grandchildren. Our brother was sick only two days, and was conscious to the last.

Prayers were said in Portland, Feb. 26, at Dr. Potter's by Drs. Patterson and East, the Methodist and Episcopal pastors. The funeral was in the Holliston church, attended by the pastor, Rev. Dr. J. O. Knowles.

Brown.—In Middletown, R. I., on May 19, 1906, the spirit of Mrs. Lydia (Ward) Brown ascended into the world of light. In two weeks—June 2—she would have been 51 years old. "Too young to die, too much of her life work yet unfinished," was the thought of all who knew her; yet she had served so faithfully and unceasingly, that we cannot think of her life as short.

When quite young she married Nathan B. Brown, a neighbor and school friend from

childhood. Thus in the midst of many well-known friends they began their happy home life. Six children came to bless their lives and enrich the home. Every line of her history would begin or end in that family circle. She was a home maker, and there she served. With in the somewhat narrow limits of such a life she may have seemed shut in, but she was also shut out from things transient and distracting and false. The abiding, the beautiful, the true, the good, all remained to her. In her loved household she reigned a queen. There she found true greatness in ministry.

She loved her church. The public services were dear to her, for they cheered her for life's duties. The fellowship of Christian friends was precious to her, for she believed with all her heart in God's people. The organized church in its ministry and membership were to her God's messengers of helpfulness, and in her plan and thought she valued them among His greatest blessings. Above all, however, she loved God in Jesus Christ. Always, from a child, led in His way, she knew only the law of His love; therefore His law was her delight. Rich and true and strong was her love for Him during all her life; hence it was not strange that her faith was glorious to the last.

Long-continued sickness made it difficult for her to see friends, and many feared that she would suffer intensely in the last hours. About the first of May she thought if she could be carried just a short distance to her daughter's, near the beach, it would be more quiet. Here, with the waves sounding constantly, she sent for her family, her pastor, the quartet whose singing she had enjoyed, and the relatives and friends; giving here and there to friends some remembrance, speaking of all her hopes and plans to the family, and showing to all the sure foundations of her trust. Again was proved the fact that, to God's own, death is no dread visitor. As we looked, we beheld one of His noblewomen being crowned.

Rev. J. F. Cooper, a former pastor, assisted her pastor in the funeral services. The church was filled with loving friends and neighbors, and after the services were closed we laid away the body in the beautiful cemetery. Her spirit is with God. The husband, children, relatives and friends mourn as those who have a steadfast hope. H. H. C.

Dyer. — George W. Dyer was born, July 16 1836, in the village of East Weymouth, Mass., and died, Sunday, Feb. 18, 1906, after a hard struggle of little more than a week with pneumonia.

Mr. Dyer was the youngest of seven children of Asa and Betsey Pratt Dyer. Of this number three sisters survive him — Eliza, widow of Jacob N. Bicknell; Nancy, widow of Daniel Bates; and Mary, wife of Francis Pool. He received his education in the district school of his native village, and as boy and man none knew him but to love and respect him for his sterling worth and integrity of character. From his early days he took a deep interest in local affairs, especially those of a religious and moral character. He was especially active in temperance work, and, while not a politician, was interested in political affairs. In 1874 he was elected to the Legislature on a Republican Prohibition ticket, and his work for the temperance cause was productive of much good.

At the age of fourteen he was converted and united with the Methodist Episcopal Church, and for more than fifty-five years was a most active worker, filling the position of trustee, superintendent of Sunday school, and class leader. There was no part of the church work in which he was not interested, and no part in which he was not equally at home — from acting as janitor when necessary, to conducting the public service. He was always ready, living up to the apostolic injunction, "Instant in season and out of season," to do his Master's service.

Mr. Dyer was twice married — first to Miss Caroline Bates, of East Weymouth, of which marriage one daughter, the wife of B. B. Sylvester, survives him. The second marriage was to Miss Sarah Wright, of South Weymouth, who also survives him.

Funeral services were held in the Methodist church where he had so faithfully labored, on

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Wednesday afternoon, Feb. 21, and very seldom in the history of the town has there been so large an attendance and so deep a feeling of loss and grief as was manifested on this occasion. Rev. W. H. Butler, his pastor, was assisted by Rev. E. L. Bradford, of the Congregational Church. Both spoke with much feeling of the life and character of the departed. The Haydn Quartet rendered impressively, "Gathering Home," "I Cannot Always Trace the Way," and "Nearer, my God, to Thee." Stores were closed and business suspended during the funeral hour. The burial was at Fairmount cemetery.

There is not only a vacant chair in the home and a deep sorrow in the hearts of loved ones, but a life has gone out from church and society leaving a place well nigh impossible to fill. Another faithful man has been called to work and worship on high, while those who wait are comforted in their grief and loss, for "The memory of the just is blessed."

G. G. SCRIVENER.

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What of Christian Science?

Continued from page 740

Some of them were as follows: "Our Father, Mother, God all harmonious," "Thy kingdom is within us, Thou art ever present," "Give us grace for today, feed the famishing affections." After another hymn (by Bonar), notices, the offering, a solo (words by Mrs. Eddy, "Saw ye my Saviour"), nobly rendered by Mrs. Helen Hunt, the Tenets of the Mother Church were read, also "a dedicatory message from our beloved leader and teacher, the Rev. Mary B. G. Eddy," entitled, "Choose Ye." Then the "Lesson Sermon for Communion Service upon the occasion of the Dedication of the Extension of the Mother Church, the First Church of Christ Scientist in Boston, Mass." This was printed and distributed copiously through all the pews at each of the six services, which occupied the entire day from early morning till late at night. Subject: "Adam, Where art Thou?" Golden Text: "Search me, O God," etc. Responsive reading, Psalms 15 and 24. Then six sets of quite extensive citations from the Bible (Genesis to Revelation), paralleled by still more extensive citations from Mother Eddy—the first reader, Mr. Wm. D. McCracken, reading Mrs. Eddy's words, and the second reader, Mrs. Laura C. Conant, reading the Scripture words. Nearly half an hour was thus occupied.

Another shock now came to the spectator, accustomed to the ordinary Methodist service, in that the vast congregation of handsomely dressed, silk-gowned people knelt somehow in the narrow pews, on the cold, bare stone floor, in silent communion

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with God, and then after a little repeated together the Lord's Prayer again, this time without the explanatory interludes. A communion doxology was sung, "Be Thou, O God, exalted high;" a long telegram of greeting to "the beloved leader" at Concord, N. H., was read and adopted by a rising vote; a "Scientific Statement of Being" (Mrs. Eddy) was read, together with 1 John 3:3, as a sort of benediction (all standing); and then, with the more formal benediction, "Grace be unto you, and peace from God our Father and the Lord Jesus Christ," the long service, fully an hour and three-quarters, came to an end, and the people were expected to make haste away as quickly as possible to give room for the other thousands patiently waiting opportunity of entrance.

What were the

Main Impressions

made upon us by it all? First, perhaps, the audacious, stupendous, inexplicable faith of this well dressed, good-looking, eminently respectable, evidently wealthy congregation in their teacher and her utterances. They dare to parallel (engraven everywhere on the walls of their building and read as the substance of every service) the sublimest utterances of Holy Writ, the choice words of Jesus Christ and of St. Paul, with the lucubrations and vaporizations, the platitudes, obscurities, absurdities, inanities, and mock profundities, of the one who is to them evidently greater than all the prophets and apostles, if not a little superior to the Lord himself. Had we space to give quotations from Mrs. Eddy's words, even those read at this service or those cut deep into the stone, our characterization of them would be seen to be just. No unbiased person could rank them for a moment with those by whose side they are flauntingly displayed, or with the utterances of the world's great thinkers, yet this congregation of presumably intelligent people appear to regard them as the sum of all wisdom. Who can explain this puzzle? Are we really living in the twentieth century and in the Athens of America when such things can come to pass?

Another impression was that here is a force to be reckoned with, studied, not laughed at simply, but looked into. Great earnestness, intense fervor, no little spirituality, and a deep desire for the best results in conduct and character, were to be seen and felt. No one who mingled with those immense crowds of evidently religious people and participated in their worship could fail to be stirred with a longing that the good there is in the movement could be freed from the evil, the truth be detached from the error. That there is much of good and of truth in it, who can doubt? Otherwise where would be its power? Our common Christianity, it seems to us, has not a little to learn from this phenomenon. It has emphasized certain things which had fallen too much into abeyance, and which must be brought into greater prominence. Its main hold is in its buoyancy and brightness, its cheerfulness and courage; its contentment and faith and love. Through this means blessedness and health have been brought to many who were previously peevish and fretful, soured, ailing, and sad. They have been delivered from fear and doubt and worry, from formalism and materialism and the dreary paganism which rules the age, and which has its fortress even in many of our churches. They have been brought nearer to God, "the All," and led to a complete consecration, which has evidently included their property, for this two million dollar temple was dedicated free of debt as the result of superabundant free-will offerings,

unsolicited, and some \$15,000 more was eagerly put upon the plates, without request, last Sunday. Now it may be truly said that there is nothing new in all this, nothing but what may be found theoretically in all the churches. But practically —? How many of our church members have sufficient trust in God to be delivered from all anxiety? How many have sufficient worshipfulness to kneel in prayer, even on soft cushions or thick carpets? How many have sufficient enthusiasm for their faith to travel any distances in its behalf and so make possible a building and a congregation that shall command respect and be worthy of its object? Other questions of this sort might be asked. But these sufficiently indicate the line of our thought.

It seems to us that most of those who have become infatuated with Christian Science are the ones who, either through their own fault or the fault of the churches to which they have belonged, have hitherto missed the real deep joys there are in Jesus. They have, in various ways not easily accounted for, come to some perception of them by this means. Therein they have been the gainers, and we can rejoice with them. Their services, so far as they are made up mainly from Mrs. Eddy, cannot be really helpful to mind or soul. Some of them are finding it out, and are returning to the folds whence they departed. The philosophy of the movement cannot be accepted. Its view of the universe is false. Its treatment of disease is fraught with imminent peril. It will have its day and pass, having taught its lessons to the world. It will the more quickly pass in proportion as the churches generally put in practice their theories, rise to the level of their opportunities, and really live out the glorious Gospel with which they have been entrusted and which needs no supplement from the Rev. Mary Baker G. Eddy.

Personal Mention

— It is the New Bedford Standard which thus notices strong prevailing political tendencies: "Gov. Folk is declaring that Bryan will be nominated and elected President in 1908. And Mr. Folk has been more than suggested for the office himself!"

— After twenty-six consecutive years as a Chicago pastor, nine of which have been as pastor of the First Methodist Episcopal Church, Dr. J. P. Brushingham has resigned his pastorate, and in the future will devote his whole time to the work of the Commission upon Aggressive Evangelism, of which he is secretary and treasurer.

— Evangelist William J. Dawson and family have been the guests for some days of Mrs. Maria Caldwell at her residence in Lynn, and he preached on Sunday evening at First Church a sermon which was highly enjoyed by the large audience.

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